The Priest

Edited By Priests For Priests

'Calicem Domini accipiam . . .'

May, 1957

Currente Calamo 323
The Labor Crisis 341
Which Way, Father? 347
Mariae Virginitas In Partu 352
The Nun's Story' 355
The Pastor's Beast 358
Billy Graham:
His Friends And Enemies 360
The Church Afloat 371
Code and Cult 376
Book Reviews 380
Correspondence 391

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Currente Calamo

Odds & Ends

FATHER Joseph R. Foley, C.S.P., director of the Paulist Choristers of New York, has been appointed a director of the St. Gregory Society of America, besides being recently elected to the National Council of the American Guild of Organists.

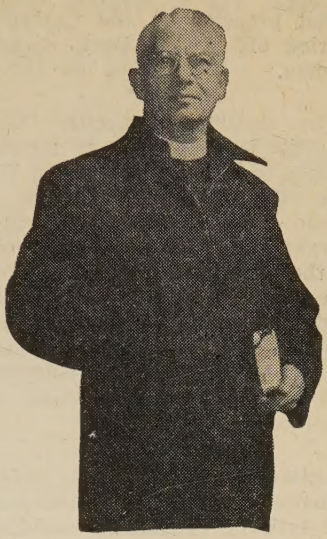
Father Robert F. Hayburn of San Francisco passed his examinations for Fellowship in the American Guild of Organists—the second priest in the country to achieve this distinction.

* * *

This news from Japan may interest you. The National Catholic Committee in Tokyo recently published statistics concerning Catholic schools. Among them are six universities, 69 high schools, 73 middle schools, 44 primary schools and 233 kindergartens — all under Catholic direction. The enrollment is well over 100,000 but only 10% of the students are Catholics. These schools are a splendid source of conversions.

* * *

A columnist for the London Universe recently recalled that some time in the 1550's a number of highly respectable burgesses of Breslau testified on oath that they had seen with their own eyes a



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Jesuit preacher at the Cathedral carried off by the Devil in mid-sermon.

* * *

The thrilling best-seller "Give Us This Day" by Sidney Stewart fails to mention that Father William Cummings who plays so heroic a role in the book was a Maryknoll Missioner. He first coined the phrase "No atheists in foxholes." Captured on Bataan, he died in the hold of a prison ship. His saintly example inspired Stewart to become a Catholic—another fact not mentioned in "Give Us This Day."

* * *

Letter from a reader — self-explanatory: "All of us priests have the task of rehearsing weddings and although we do our best, there is in my mind, at least, some question as to just what is proper and correct. On which side does the bride's father walk, etc.? Those questions are frequently solved more by expediency than otherwise. Is there, to your knowledge, some book that can provide a proper guide for the rehearsal of Catholic weddings? If so, what is its title and where can it be had?"

Let us know and we'll print the information.

* * *

Bibliophiles will be interested to learn of a bookman who stocks 114 works of Chesterton, 152 of Belloc, and 51 works of Baring, with a wide selection of books about them. Also books with special introductions and contributions by Chesterton and Belloc. As well

THE PRIEST **MAY, 1957** **VOL. 13, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

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Address all business communications to THE PRIEST, Huntington, Indiana.
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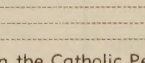

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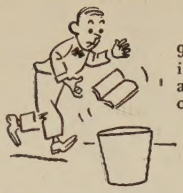

9 people will throw it into the waste basket and those 9 copies go out of circulation.

But 66 people will pass it on to someone else. They mail it to missionaries, to Aunt Martha or Uncle Henry, or they give it to the family next door.

Furthermore, 30 of those 66 people will give it to a non-Catholic to read. And he in turn will show it to other non-Catholics, so that the total non-Catholic readers of that one copy passed on will be 3.3.

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100 copies are purchased. Besides reaching 100 Catholic families, those 100 copies will reach 33 non-Catholic families. And the number of non-Catholics who will read most of the articles in that issue will be 99.

These figures won't apply to a parish if it is all or almost all Catholic. But if it conforms to the national average (about ⅓ Catholic to ⅔ Protestant), the non-Catholic audience will be one to each copy.

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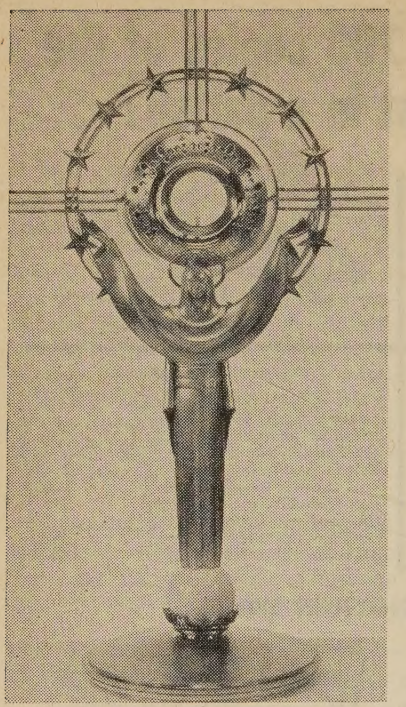

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According to official figures published recently in Rome, 6,200 new priests were ordained throughout the world in 1955. During the same period, 3,300 priests died.

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'Aeterna in coelis habitatio . . .'

THESE lines are just a commemoration of two great priests who have died within the past several weeks: Father Ignatius Smith, O.P., an associate editor of THE PRIEST since its founding 12 years ago, and Father James M. Gillis, C.S.P. By coincidence, we had given both Father Smith and Father Gillis extended editorial mention within this last year. But the weekly papers carried extensive obits on both these priests, so we will not add anything here except to recall their memory to your prayers.

Please pray also for Father Gustafson's mother, who died in

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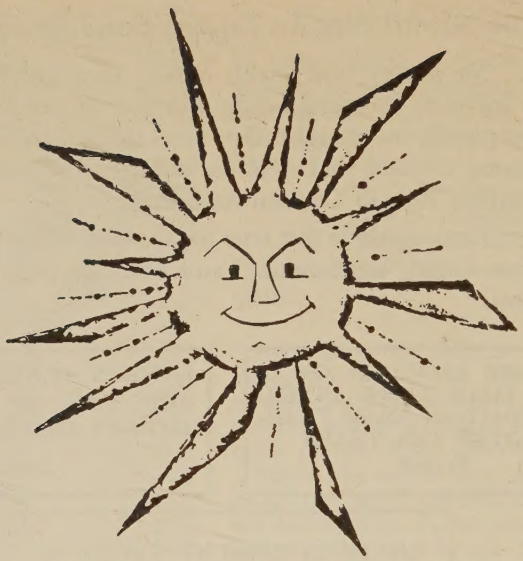

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Centereach, N. Y.	Assumption, B.V.M.	New Church & Audit.	$ 50,000	$ 92,418
Huntington, N. Y.	Huntington K of C	New Club-house Youth Center	$ 25,000	$ 27,000
Rutland, Vermont	Mt. St. Joseph Academy	School Addit. & Expansion	$350,000	$385,715
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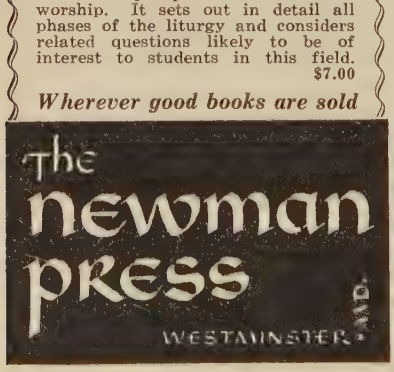

Currente Calamo

Seattle April 8th after a long illness. Father Gustafson edits this magazine. His father preceded his mother in death by eight years, and he was their only child.

Income Tax

NOW that you have already paid your income tax, this is hardly balm for your wounds. We read recently that the happy people at the Internal Revenue Service have been singing a song called "The Red White and Blue Can't Live on Your I.O.U." to which the *Wall Street Journal* retorts in effect, that the rest of us have been living on I.O.U's for untold generations. Whatever else in the world is a dollar bill?

An Unusual Jubilee

SO many splendid priests who are doing remarkable work are not at all known outside their parish or town or diocese. Not that they seek recognition, or want it! Still it is a pity that the rest of us do not know more about their work since it is a source of inspiration and encouragement to every priest. Hence it is with a great deal of pleasure that, thanks to a reader of THE PRIEST, we make available only a few items concerning a Golden Jubilarian, Monsignor John A. Gabriels of the Diocese of Lansing, pastor of Resurrection Parish in the See City.

Here is a man who has brought about considerable changes in the area committed to his care. We are

PICTURES & PRINTS

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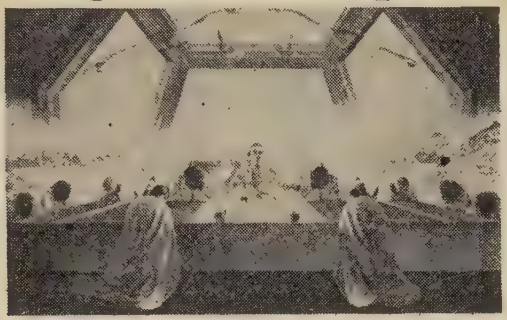

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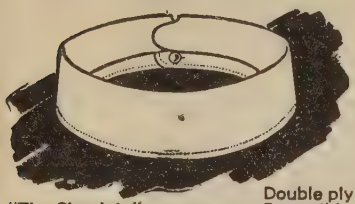

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He is still serving as Chaplain to the State Police, still giving his regular convert instructions (averaging 46 converts a year), still visiting the sick in the hospitals. How the statistics mount over the years: Monsignor Gabriels has baptized 6,109 infants and joined 1,536 couples in marriage.

We particularly like what Howard Finch, director of the radio station which has been Monsignor Gabriels' outlet, WJIM in Lansing, said last June 22, when Monsignor Gabriels delivered his thousandth broadcast. This, it seems to us, serves as a neat summary of his fifty fruitful years in the community:

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His prayer was answered. He wasn't moved — but the pastor was!

Popular Psalms

AS part of their program to rejuvenate the Church in France, a group of young Jesuits with their followers have made a new musical setting of the Psalms in the vernacular. Known as the Gelineau version, 200,000 copies of it have been sold together with 30,000 long-playing records.

There are two reasons for its success:

1. The vernacular supplies the need for literal "prayer in song";
2. The melodies are easy to sing and of a popular character, though inspired by the various traditions of liturgical chant and folksong.

There are four ways of singing the new version:

1. Directly by the congregation;
2. By soloist and congregation;
3. With men and boys alternating;
4. With organ and orchestra accompaniment.

The result is that now the Psalms are being sung by French congregations after a gap of centuries. Some settings have even become too popular and are oversung. But it is not only catchy refrains that have made this new version popular. We are told that

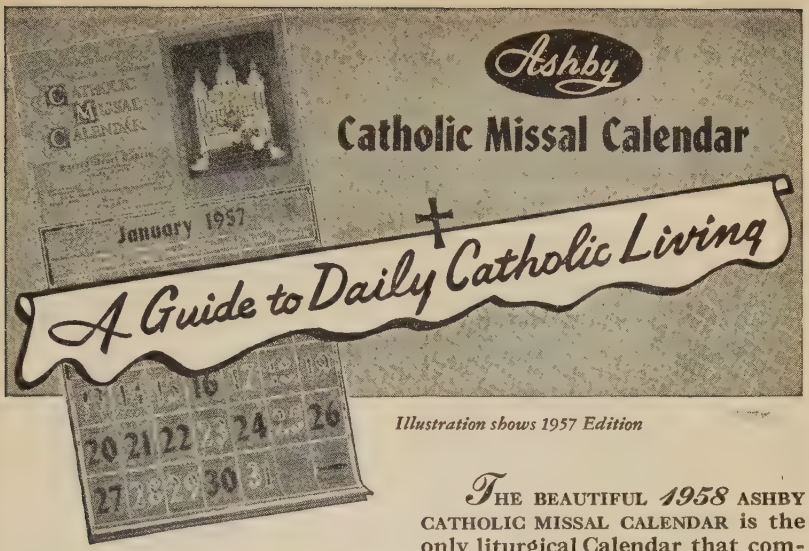

Illustration shows 1957 Edition

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The Catholic Male Nurse

IN the January issue of THE PRIEST we attempted to bring some due recognition to the distinctive vocation of the male nurse. Now we would like to call to your attention the outstanding work of the Alexian Brothers. They conduct the only Catholic School of Nursing for Men in the United States. If there are any young men in your parish interested in this profession, you can do no better than to refer them to the Alexian Brothers Hospital School of Nursing, 2331 North Lakewood Avenue, Chicago 14, Illinois.

Making Hay In The Sunshine

WE are in touch with a pastor who used a fund-raising organization to help with his new church. The parish counts 1,844 souls. They had $6,492.87 in the

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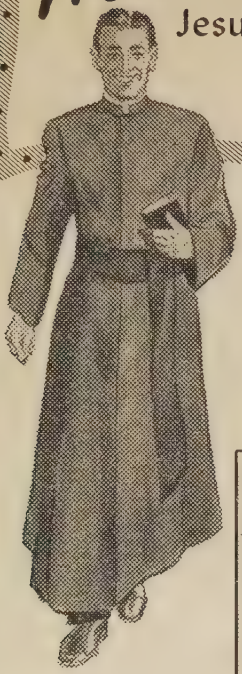

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"The $4,000 is all we had to pay," writes the pastor. "We conducted a Booster Canvass one year after the big drive and this brought pledges of a little over $13,000. This drive we managed on our own, and hence there was not much overhead —just the dinner, etc."

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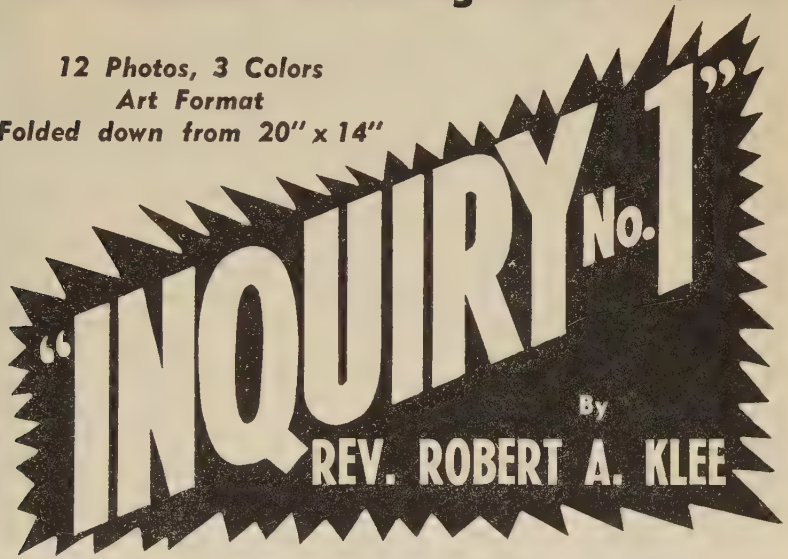

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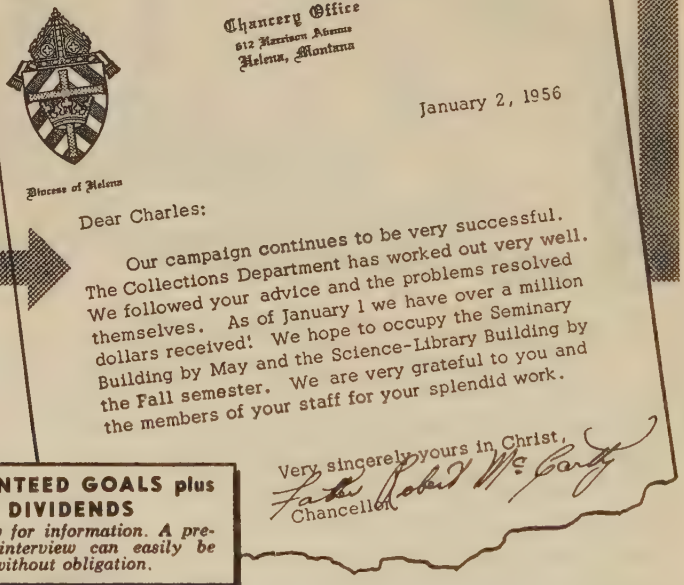

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The Priest

THE PRIEST MAY, 1957 VOL. 13, NO. 5

Editorial Comment

The Labor Crisis

THE history of the Thirties is yet to be written. It is most probably a decisive decade in all American history, and the telling of its story will not be an easy task. It will call for no mere chronology but a philosophical and theological interpretation, for its narrators will differ from each other on these grounds rather than on how they appear to marshal facts. Currently we are too near the events to pass impersonal judgments—as we were reminded when we began to read reviews of Arthur Schlesinger Jr.'s *The Crisis of the Old Order.*

Schlesinger is reputedly one of the ablest practitioners in the field of American history (we accept this on authority) but in the first volume of a projected four-volume work which will cover the "history" of the Roosevelt administration, he obviously looks into his heart not his head, and not, dispassionately, into the record. The book is violently one-sided—as history is not, and as the historian is not.

Though we have not finished reading it ourselves, we have read enough seriously to question whether the man in this case can distinguish what *is* from what he feels *ought* to be. But one does not turn to the historian as such for the ought. The more pertinent observation, however, is that Schlesinger represents another case (like ourselves, no doubt) of a man who cannot read the record because he feels too keenly about issues that may or may not be exemplified in it. The would-be historian, it seems to us, becomes a lengthy pamphleteer, say like Tom Paine, engaged in special pleading.

In any case, among the tangled skeins of the Thirties that combine themselves to our confusion, one is the cause of labor. It was chiefly in the Thirties that labor came into

its own in the national consciousness. When people were starving and when congressional hearings turned up sordid stories of stock manipulations and the scandals of entrenched irresponsible wealth in juxtaposition to all this misery, the time was ripe for the NIRA, the Wagner Act, the NLRB, and various techniques that tipped the scales belatedly in favor of unionism. It was ripe also for the emergence of the CIO and a broadening of the labor base. Lewis, Hillman, Dubinsky, and Phil Murray took their places in public life. A new day was dawning.

As a result, public opinion went over wholeheartedly to labor. Further, the exposure of flagrant instances of illegal pressure against unionizing efforts made martyrs quite indiscriminately of all those who sought to organize, whatever their methods.

Public opinion still stood firm for labor (which had thus far been undefined in important respects) in face of the gradual uncovering of Communist machinations on a fairly wide scale. At first the public simply refused to believe the evidence. Then it represented the unions concerned sympathetically, as the victims of adroit and unscrupulous villains. Unionism rode through this crisis also, of course, with the help of its membership preponderantly loyal to the United States.

Westbrook Pegler

The c a u s e triumphantly withstood a battery of charges over the years from informed if bitter critics like Westbrook Pegler, whose testimony helped to send more than one plug-ugly to jail. The average citizen chose to look the other way when he ran the risk of witnessing a goon squad at work on some helpless dissenter. He steeled himself against weakening in his allegiance even though whole industries lay idle and thousands of fellow-workers suffered acutely in the progress of some great strike. One simply did not question the wisdom of the leader. Anyway, it takes a long time to change public opinion.

Union authority seems to have counted on the public's resistance to change, on its passivity and sluggishness and stereotyped thinking. Union leaders have acted at times as if they enjoyed a special immunity and were beyond the law. They have had control of vast sums which represent dues paid by workers for which they were not held accountable. They have raised huge war chests for political campaigns on local and national levels to promote their favorites and to abolish opposition. One can well understand their complacency: all the evidence indicated that they were politically privileged.

In the meantime Congres-

sional committees occupied themselves with investigating General Motors, or the aircraft industry, or the major networks, with the burning zeal of crusaders. They railed against the mounting threat of mergers and monopoly and stood aghast at bigness. Here were the recognizable enemies, the classic foes of the nineteenth century reformer. Think of old Morgan and Astor and Gould and Diamond Jim Brady and Rockefeller; but do forget, by all means, that this is the twentieth century—the era of an expanding Interstate Commerce Commission, of the rehabilitated SEC, and the new Office of Defense Mobilization, the Wage and Hour Administration under the Department of Labor, a Federal Trade Commission, an Armed Services Renegotiation Board, a National Security Council, plus (to choose at random) the Veterans Administration, Social Security, and the Bureau of Internal Revenue. All these have their hands in business and sometimes their fingers in the business man's eye. As a result we have over seven billion dollars worth of foodstuffs stored, which we cannot give away lest we wreck the economy of foreign countries. We are stockpiling copper and lead and tungsten, among other things, in such profusion that we could carry on a thirty-years' war. In all these fields we have erected an artificial price structure, a phony economy, and unreal shortages and surpluses.

The Socialist Concept

One can hardly complain that business has gone unregulated or that the law of supply and demand (which modern economists would repeal) is really operative. Yet it sometimes has seemed to us that official thinking in government circles was that of the nineteenth century socialist obsessed by a concept of class struggle and a vivid consciousness of capitalism as intrinsically evil. Is the business man a second-class citizen, to be tolerated at best, and only if necessary?

Whatever may have been happening on the government level where it was not easy to sift politics from principles, there was a subtle change of outlook going on from below, even within the fold of labor.

The career of the late Senator Taft pretty well illustrates what was really going on. Not too long ago he initiated the formal criticism of some of the rampant ideas of the Thirties. He declared that not all was ideal which was perpetrated in the name of unionism and carried out by labor leaders. Immediately there were people who declared that he was politically dead by his own hand—still he won his greatest victory in Ohio, union territory, after he entered upon this

critical period. The Taft-Hartley Law, despite the campaign of organized labor, is still on the books. Even its defenders do not allege that it is perfect but there has been no really sincere effort outside of labor to repeal or modify it greatly.

The poor working stiff who was pretty well aware of what was going on but was kept inarticulate in the very areas where the greatest abuses flourished is now coming into his own. Politicians are beginning to realize that *he* is labor, not the labor leader. Consequently he is increasingly making his single power felt. The failure of labor endorsement and support to advance Adlai Stevenson in two political campaigns means simply that the rank and file are no longer a flock of sheep. Politicians heed things like that.

The Laborer Squawks

Senator McClellan in the current hearings that have so caught the fancy of the American public is finding his greatest support from the working man himself. It is often the union member who writes the senator that it would be worth his while to check on the treasurer of his local, giving names, dates, and places. "It is surprising," says Senator McClellan, "that such a high proportion of the complaints have been coming from labor union members; it is surprising too that those from businessmen are relatively so few. We don't know how many of the leads in the letters we can firm up, but we have a year's work ahead of us even without them."

In such a situation the publication *Labor Trends* offers some interesting figures. In the heyday of the Wagner Act, the unions won 81.3% of all representation elections. Under Taft-Hartley, from 1948 to 1956, the total still added up to 70.9%. But in the three years ended last June 30, the unions won barely 67% of the elections. In fiscal '56 alone, their victories fell to less than 65%. The plain fact is that the working man is not now so readily identifying himself with the union, nor does he automatically conclude that membership advances his welfare. Recently, unions of teachers, machinists, and typographers all rejected proposed increases, in dues. The United Auto Workers, seeking a boost from $2.50 to $3.00 a month, also ran head-on into criticism. The worker is putting his case on a *quid pro quo* basis and he does not always feel that he is getting his money's worth.

He watches the story of corruption as unfolded before the McClellan Committee and insofar as the Committee can make labor leaders talk at all. He witnesses their rise to wealth and power and prestige whereas he has picked up

the tab. He sees them struggling not for his welfare but for their own aggrandizement. What can he make of inter-union struggles? In February of this year the International Union of Electrical Workers, which is the object of a million-dollar libel action by the Machinists, was sued for a similar amount by the Sheet Metal Workers.

What does the individual laboring man care about these quarrels? About the same time, an interesting venture and promising project in union-management cooperation was almost wrecked when the *S. S. Casimir Pulaski* was picketed by three rival AFL-CIO unions because it was sailing under the direction of John L. Lewis' District 50 and the National Maritime Union. Does this make sense to the working man?

What Next?

There is only one disconcerting thing about all this for the friend of labor, granted that he truly regrets the abuses, the corruption, the rampant evils of a relatively few among so many. Labor now finds itself at a critical juncture. No one really can be sure what will happen next. Will the minority be able to wreck the cause and the case of the majority?

Granted that public opinion is a vast unwieldy thing, history has shown that it usually runs to extremes. We have seen opinion turn against business, will we watch it turn against labor? In such a case the only one to profit would be the state—and we fear the omnipotent state much more than we ever feared irresponsible unionism.

The nation felt a sense of shock when Victor Riesel, a journalist who had been most successful in exposing labor racketeering, was blinded by acid thrown by a thug. The papers capitalized on the ugly ramifications of this incident. Just recently Indiana, which has been stressing its industrial activities in national advertisements, became the eighteenth state to enact a "right to work" law—something which Catholic economists have looked on for the most part with serious disfavor. The Indiana legislature seems to have been influenced in its decision by a case in which a baby girl was wounded by a shot intended to intimidate a non-union worker. What will be the effect of the revelations of the current Congressional hearing where almost a million dollars is still unaccounted for, where a janitor mistakenly threw out the records of the Western Conference of the International Brotherhood of Teamsters (highly relevant records, of course), where a certain Frank Brewster cannot estimate what he owes the union, though he

will surely pay the money back when he finds out, where there is the possibility of far more ugly disclosures that are not yet in the public domain as we write?

Corruptio optimi pessima!—G.J.G.

Holy Ground In Egypt

Tradition indicates Heliopolis as the place where the Holy Family resided during their exile in Egypt. One of the districts confided by Rome to the Society of African Missions is the Vicariate of Heliopolis.

Irish missionaries teach the Commandments in a district where one tall pillar still stands of the seat of learning where Moses went to school.

In Egypt there are seven different Rites of the Catholic Church—the Copt Catholic, the Greek Catholic, the Armenian Catholic, the Syrian, the Chaldean, the Maronite and the Latin or Roman Rite.

Each of the Eastern Rites has its own Patriarch, Bishops and Clergy, its own customs, ceremonies, vestments and feasts. Each has its Mass in its own language. There is little external resemblance between these Masses and the Latin Mass—but each of these ancient rites is truly Catholic and all are in union with Rome.

The Patriarchs of these Rites can trace their Sees back to the Apostles and the Patriarch of the Armenians is a Cardinal of the Catholic Church.

The Copts are the native Egyptian Christians. They trace their origin to St. Mark the Evangelist who first brought the Gospel to Egypt, and established the See of Alexandria.

It is appropriate that this first Apostle to Africa was the Evangelist of the Parables of the Seed.

The present Patriarch of Alexandria is His Beatitude Marcos II—(Marcos I being the Evangelist).

Bishop Boucheix, S.M.A., who is in charge of the Vicariate of Heliopolis, was one of the prelates arrested by the Egyptian Government last Christmas because of his stand against anti-Christian legislation.

Legislation to compel Christian schools to provide for the teaching of the Mohammedan Quran in their schools may compel our priests to withdraw from educational work in the country.—**The African Missionary** (Cork).

Which Way, Father?

Where will it all end?

Leo Trese

WHEN a couple adopt a baby we advise them to call the child "our dear adopted baby" from the very beginning, so that the word "adopted" may become fixed in the child's mind as a term of endearment—and so that the discovery of his adoption in later years may not come as a shock to him. We also suggest to the adopting parents that when the child is old enough to understand, they explain to him what a special choice he is: "Most parents have to take 'just any old baby' that God may send them; but God gave us a chance to pick you out ourselves; we took you because we loved you the very first moment we saw you—and no other baby would do." With this kind of preparation a child is spared the emotional trauma which so many children experience when they inevitably discover in later years the fact of their adoption.

What the adopting parents tell the child is true; they did pick him out. Their choice however was probably very limited, the demand for babies being what it is. With God however it is not so. In the creation of a human soul His choice is unlimited, infinitely unlimited. There were a billion other souls that God might have created instead of yours or mine, and another quadrillion besides. When it came time to create a soul to inform the body which your parents were about to procreate, God made a deliberate choice from among the infinite number of souls-which-might-have-been, and created you. He did so because from all eternity He had loved the very thought of you. From all eternity the image of you in His Divine Mind had cried out for actualization. You were one particular soul that God wanted with Himself in heaven. You were one special soul that God could not live without (salva reverentia). He loved you, He wanted you, He had to have you—so He made *you* and not somebody else.

We know that this is true; true of you and of me and of all the souls around us. It is not fancy or fable, it is not allegory or parable. Being infinitely wise and infinitely free, God cannot do otherwise than make intelligent choices in all His creative work. He does not grind out souls as a butcher might grind out sausages, supplying the demand in impersonal and disinterested fashion: a soul every eight seconds here in the United States, and who cares what they look like? Each soul is to God a unique and precious work of His creative love.

Yes, this is true and we

know that it is true. Yet isn't it a fact that we tend to let the knowledge of it gather dust? In spite of our seminary courses we easily can fall into the pattern of thinking that so often entraps the theological illiterate: I'm only one of two and a half or three billion souls, just one little pebble on an awfully big beach; individually I can't be so very important to God.

Or maybe it is *because* of our seminary courses rather than despite them. By the time we get through dissecting God in our dogmatic theology studies: His infinity and unicity, His immutability and His immensity, His generation and filiation and procession—by the time we get through all this we may have lost sight of the woods because of the trees. We may have obscured the fact that God is a personal God, a God Who loves us separately and individually with a tremendous personal love, almost we might say with a *hungry* love. We have to know the other dogmas to keep our thinking straight; but for fruitfulness in our doing, personal and pastoral, the most important dogma is the simple one: God loves me!

God's Love

It is the deep and burning conviction of God's love for me (and not merely an intellectual assent) that will give me courage and confidence in my personal struggles. How can I really fear those recurrent and violent tempations when I remember how much I mean to God, how determined He is to have me with Him in heaven? How can I remain despondent even about my failures when I think of how God's love is reaching out to me, seeking to draw me up and onwards, a love that almost is obstinate in its pursuit of me, a love that will not abandon me, a love that will not let me go? There is no danger that I shall become presumptuous and lean too heavily on God (although even presumption will be less offensive to God than despair). As God's love for me becomes a vivid reality and not just a theological attribute, it will call forth an answering love on my part. I shall find myself doing more for God, and doing it more easily than I had thought possible.

My work as a priest will benefit, too, from my intense awareness of God's love for me. I shall awaken to the fact that God loves these other souls even as He loves me—and they will begin to mean more to me because I realize how much they mean to Him. Like a little child "helping" his father in the garden, I shall find happiness in helping God in His work of redemption. God's unwearying patience with me, His invincible love for me will reflect itself a little in my own patience with

and love for my people. No longer will I dismiss any soul as hopeless. Where before I saw only stupidity or arrogance or deceit to be condemned, I now shall see only a weakness to be pitied and to be prayed for.

This is the sort of thing that will begin to happen to us when we have become acutely conscious of the fact that *God does care.* There is no danger that we shall become too anthropomorphic in our concept of God. With our theological background the danger for many of us is in quite the opposite direction: the danger that we shall over-idealize God right out of the realm of reality. God's immutability does not mean that God is indifferent to us; God's infinite justice does not mean that God is unconcerned as to whether we go to heaven or to hell. God's concern for us, God's anxiety for us is as eternal as His love for us—and as real.

Our Concept Of Heaven

Another area in which over-intellectualization can threaten our own best interest is in our concept of heaven. Unless the happiness of heaven is very real to us, very vivid to us, it will not be the powerful motive in our day-by-day living that God intends it to be. We can know all the correct truths about heaven and still not feel any great urge to get there. We need to know the truths, but we need to get behind the truths, too.

As I open my old dogma book I see that "The supernatural beatitude of heaven fundamentally consists in the intuitive vision of the Divine Essence . . . The Divine Essence itself is the object and source of what is known as essential or primary beatitude. That secondary beatitude which the Scholastics term accidental, results from the contemplation of beautiful objects existing outside of the Divine Essence. The essential beatitude of the blessed consists in an intuitive vision of the triune God with His various attributes . . . The beatific vision also involves a knowledge of the causal relations between God and all existing and possible creatures."

Perhaps I am a shameful exception, but I can read passages like that and say my "credo" quite sincerely, and still feel no particular eagerness to go to heaven. I have tried to meditate on these great truths, too, but with no noticeable quickening of the pulse. The somewhat more down-to-earth representation of heaven as the vision of infinite Beauty and Knowledge and Goodness—the three essential objects of the human mind and will—does not seem to arouse any great excitement in me, either. I have no great soul for beauty, I am not a notable scholar, and as

for goodness—well, if I appreciated it more I would be a different person from what I am.

What does strike a chord, even in my pedestrian soul, is the concept of heaven as an intimate, possessive and personal union with the infinitely lovable God. Love I can understand. I have known a lot of lovable people in my time (beginning with my parents) and have found joy in their company. I can't say that they always have been beautiful people or necessarily people of great wisdom; in a few cases I am afraid that they haven't been exceptionally good people; but in any case they were lovable, so that the word "love" has some meaning for me. The kind of love that is reflected in the starry eyes of the couple who turn away from the altar after a Nuptial Mass is something I can only guess at, but I can guess pretty well. When I remind myself that their present bliss is but a piddling fragment of the happiness that awaits me in heaven, then any stirrings of envy quickly disappear.

Love Has Its Appeal

To say that heaven is an intimately personal union with the infinitely lovable God is just as true as to say that heaven is the intuitive vision of the Divine Essence; and in meditation the former thought is ever so much more significant. To think of God as a Being Whose lovableness will be underdrawn by the wildest leap of our imagination; to think of ourselves as being snatched (from deathbed or from purgatory) into the wild torrent of God's infinite love; to realize that the piercing intensity, the soul-shattering violence of that love would tear us to bits if God Himself did not preserve us from disintegration; to dwell (however inadequately) on the vehemence of our happiness, the breath-catching and breast-bursting happiness that almost will make us cry out, "God, stop it, stop it, I can't stand any more!"; to think that I shall not merely look at God with respectful admiration but shall be plunged into the very vortex of ecstatic love that lies at the heart of God, to love and to be loved by Love Himself; it is thoughts such as these (whose only incorrectness lies in their shortness of of the target) that can fuel our desire for heaven. I always have felt that the prayer, "Eternal rest grant unto them, O Lord," is the understatement of all time. Heaven is a very tornado of happiness, call it rest if we will.

God's personal love for us, and the real meaning of heaven for us: it is these two truths, realized and not just conceptualized, that can make our lives as priests the happy

and the fruitful lives that God wills for us. It should be remembered too that just as it was God's love for us that called us into being, so also it was God's very special love for us that called us to the priesthood. As we look back now we may think that we can trace a series of natural causes which led us to the seminary and so to the priesthood. That is not surprising. It ordinarily is through natural causes that God works His way with us.

There even may be one or the other of us who began to feel that he made a mistake in becoming a priest. But it is not so. What we take to be our mistake—perhaps an unrealistic idealism or even possibly an ignoble motive—may well have been the only tool God found available to accomplish what He wanted, to bring us within the circle of His chosen ones. Now that we are here, all doubts and fears must be at rest.

God loves me with a love that will not give up. I am on my way to heaven, humble (let us hope) but confident. Heaven—union with Himself forever—is what God made me for and He is going to get me there. I can't lose, I can't miss, no matter what my problems and burdens and temptations my be. That is, I can't miss unless I, in the full possession of my faculties, decide that I don't want it and deliberately choose myself in preference to God. But we are not such fools, Father, are we?

Priceless Secret Of Grande Chartreuse

FOR centuries the world has known that the monks of the Grande Chartreuse possess a priceless secret, the recipe of the Chartreuse liqueur. And this they have kept, despite countless efforts to steal or to imitate it.

The secret is known to three men: the Father-General of the Order, the procurator of the Grande Chartreuse, and the brother in charge of the distillery at Voiron, near Grenoble.

Exactly when or how the recipe originated is a mystery. All that can be known is that in 1605 the Marshal d'Estrees, a former cleric who relinquished Holy Orders on becoming head of his family, gave the secret to the Charterhouse of Paris.

Commercial firms have vied with each other in counterfeiting productions of the liqueur. Time and again scientists solemnly announced that they had discovered it.

Once it was said that the essence of thirteen herbs had been analysed — a conservative reckoning, since over 130 plants go to its making.—**Irish News.**

Mariae Virginitas In Partu

James J. Doyle, S.J.

Precisely what does it mean?

CATHOLICS, in speaking of Mary as ever Virgin, are using a shorthand way of expressing their belief in her perpetual virginity. What exactly is to be included in this belief? Limiting ourselves to the question of physical (bodily) virginity only, we may suppose two points to be perfectly clear: a) that Mary was a virgin before Christ's conception and that she conceived him virginally; b) that after the birth of Christ she never consummated her marriage with St. Joseph and never had any other children besides Jesus. Tradition, however, has always added a third point: Mary's virginity in childbearing, in giving birth to Christ (*virginitas in partu*). But this element, at first hearing, is puzzling: what can such virginity mean?

Tradition has always answered that in giving birth to Christ the sign or seal of Mary's physical virginity was unbroken. Hence, his birth was considered to require a miracle. St. Ambrose used the comparison of Christ passing through the closed doors of the supper chamber on Easter evening to illustrate the meaning. Afterwards this comparison became common. The fact that in one case Christ's body was glorified was held to make no real difference, since the passage through the closed doors required a miracle even for the glorified body.

Later theological thought, however, at the time of Petavius (17th Century) felt obliged to take into account the difficulties urged by doctors against the commonly received explanation, viz., that Mary's hymen remained unbroken in the birth of Christ. The doctors advanced the argument that perhaps the hymen could have been broken accidentally in some other way and still physical virginity would have been intact; that cases were on record of girls born without a hymen, so that lack of rapture of the hymen could not be considered as constitutive of physical virginity.

The component of novelty in the theological situation stemmed from the fact that no one felt he could securely define in just what physical virginity consists. To give some content to the doctrine of Mary's virginity in childbearing Petavius and after him several others (Franzelin, Lennerz) have expressed its meaning as: no rupture of the parts of Mary's body in the process of Christ's birth. They add that, if no

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rupture of the hymen is required for physical virginity, then her hymen was never broken either in giving birth or at any other time. A consequence of this explanation is that Christ's birth was painless for Mary. Hence, we see that the exact point at issue is not, primarily: was Christ's birth painless? But: granted that there is a distinct dogma to be explained, what is the meaning of virginity in childbearing? And, more fundamentally: what is the exact meaning of physical virginity in a woman?

One may thus appreciate the situation that confronts the theologian: he is faced with what seems to him a distinct datum of revelation — Mary's virginity in childbearing — and is asked to state the minimal meaning of such a doctrine. This he does as given above.

Dr. Mitterer's Opinion

Recently, Mary's virginity in childbearing has been studied by Dr. A. Mitterer of Vienna in his book *Dogma und Biologie der heiligen Familie*. After offering his own definition of physical virginity (absence of sexual intercourse and absence of male seed) he considers the meaning of childbearing according to the certain tenets of modern biology. He states, first, that the hymen may be broken accidentally and that cases are known where sexual intercourse took place without rupture of the hymen. Non-rupture of the hymen, then, is not constitutive of physical virginity. While it may be called a sign of physical virginity, still, in view of the points just made, it is not a very reliable one. He adds that genuine physical motherhood seems to demand that the child be moved from the womb through the normal channel by the activity of the mother herself.

He then poses a question: need we retain the idea of Mary's virginity in childbearing as explained above? What, then, one asks, becomes of the unbroken tradition of centuries in favor of this doctrine? Dr. Mitterer wonders whether this point may not be a piece of theological reasoning excogitated to preserve a mistaken notion of physical virginity rather than a revealed truth. He leaves the decision to specialists in Positive Theology. Dr. Ludwig Ott in his book *Fundamentals of Catholic Dogma* adopts the same view.

An Ancient Tradition

What is to be thought of this position? Before all else, one ought to realize how ancient the tradition is: it appears full-blown in the *Odes of Solomon* composed at the beginning of the second century (the statement actually concerns painless birth). Since it would be tedious to enumerate all the writers who mention it, suffice it to say that, with the exception of Tertullian (and, possibly, some

ambiguous statements of Jerome) the tradition in both East and West is unbroken. Tertullian's position may be accounted for on the basis of his desire to avoid Docetism or, as has been recently suggested, because he was deceived by a spurious text of Ezechiel urged against him by some adversaries he calls *Academici*. The text was: "She gave birth and did not give birth; a virgin and not a virgin."

Unanimous Eastern and Western tradition in this matter is held to have been defined as a dogma of the faith at the Lateran Council of 649. One may, however, at least raise the question whether the precise point of Mary's virginal childbearing was defined, and, if so, what exactly was meant. In one sense Dr. Mitterer offers no new evidence and really raises no new questions. Note the teaching developed by Petavius and others as reported above. In emphasizing the necessity of preserving, as far as possible, a genuine meaning for Mary's real childbearing, he focuses attention on an important point.

In another sense, he has raised a new problem: do we have a distinct dogma, termed virginity in childbearing, to explain? He might prefer to phrase the question thus: is virginity in childbearing necessary to preserve Mary's physical virginity? For his case rests on his definition of physical virginity.

These two formulations of the question result from two different methods of attacking the problem. The theologian, believing he is faced with a distinct dogma to explain, presents his ideas as outlined above. Dr. Mitterer, beginning with an investigation of what physical virginity seems to mean, arrives at his conclusion and question addressed to the specialists in Positive Theology: is virginity in childbearing necessary to preserve the dogma of Mary's physical virginity? All, or nearly all, I believe, would, relying on the theologian's method of approach, say yes. Meanwhile, unless the Church herself decides the question, we must leave the answer to scholars in Positive Theology.

It might be helpful to add that one writer today seems to eliminate from the meaning of virginity in childbearing the minimal notion of non-rupture of Mary's body and to explain it simply by painless childbearing. If this is really his intention, we must wait to see what success will attend his proposal. Meanwhile, the reader will recall that we indicated above that painlessness has traditionally been considered as a consequence of non-rupture.

Man is the only animal that ever blushes—or even needs to.
—Pascal.

'The Nun's Story'

Is it really edifying?

Alexander Boyd

I HAVE found it disconcerting to note the rather favorable review accorded *The Nun's Story* by Kathryn Hulme in certain Catholic periodicals. My own reactions were quite other than favorable. For what they are worth, I should like to set them down here.

Through the medium of *The Nun's Story,* the public is given what pretends to be an intimate glimpse of convent life, of the inner workings of a Religious Rule. For many, this book will be their unique source of information as to the life and ways of "the vowed ones." The thinking layman, especially one brought up in an atmosphere of combined learning and irreligion, will inevitably re-act to the impressions of convent life garnered from *The Nun's Story* as did one who authored a "letter to the editor" of a leading secular magazine: orchids to Sister Luke for having taken the step (secularization) that liberated her from the yoke of medieval superstition and oppression.

The Nun's Story is the tale of one Sister Luke who appears on the scene, a misplaced person as far as Religious Life is concerned. Sustained by romantic aspirations after life as a nursing nun in the Congo, she manages, for a period of years, to endure without assimilating the discipline of Religious Life. Her acquaintance with her Rule is of the most superficial sort. She lives on a plane apart from it, weighs it in the balance, passes judgment on it, toys with it, flouts it until finally, in Chapter 19, by sheer force of necessity, she takes the step she should have taken at the end of Chapter 4: she leaves.

In the course of a discussion with her superior, prior to requesting secularization, Sister Luke pinpoints her difficulty with a frankness rarely to be met with in one suffering from her own peculiar malady: ". . . Obedience, Reverend Mother. Obedience without question, obedience without inner murmuring, obedience blind, instantaneous, perfect in its acceptance as Christ practiced it . . ."

A doctor, a fellow-worker of Sister Luke's in a Congo hospital, had sized up the situation long before in the thoughts and words of a very human wisdom: "You're not in the mold, Sister, and you never will be. You're what is called a worldly nun—ideal for the public, ideal for patients. But you'll never be the kind of nun

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The author is chaplain of a nuns' community in New England.

your convent expects you to be."

Yet *The Nun's Story* presents the Religious Life to those without experience of it in and through the impressions of this nun-that-never-was. Convent life becomes a stylized thing heavy-laden with a panoply of customs, traditions, devices calculated to produce "the discreet manner of the vowed." It was to "a family of statues at which she stared" that Aspirant Gabrielle Van der Mal came and of which she sought admittance. Nor is a certain hint of duplicity overpassed: "The older nuns put their best foot forward when new postulants were present." At least so it seemed to Postulant Luke.

Recreation—A Bore

Quite logically, the recreation of "statues" proved to Sister Luke something of a bore: "a static sewing circle that gave her spiritual claustrophobia." However, instead of separating herself from a condition of life that stymied her, she "would look around . . . with a kind of desperate urgency that sought in some of her companions' faces, a hint of the inner rebellion she herself felt."

Oh, there were times when Sister Luke would bob to the surface of her whirlpool for moments of refreshment, light and peace. But these were the exception rather than the rule and they produced no lasting effect. As "the data of struggle accumulated within her . . . her reasonable mind often looked askance at the smallness of the things she struggled for . . . she reminded herself that nothing was trivial in the eyes of God." Yet in the next breath (on the next page, to be exact): "It is almost an exaggerated thing, this discipline. It is surely more than any of us could ever need." And so on throughout the book it is the attitude manifest in the latter reflection, though following hard upon a moment of understanding, that prevails. Strange that it took the best years of a lifetime for that "reasonable mind" to reason itself to the logical conclusion that Sister Luke was not, would never be because she was not cut out to be, "the kind of nun your convent expects you to be."

It is obviously not the purpose of *The Nun's Story* to illustrate the havoc that can be wrought when the reasonable mind, relying too much on its own fallible judgment, does the unreasonable thing. Rather, Sister Luke is portrayed as the victim of her environment, an environment stiff, staid, stolid, impenetrable, impervious in an unreasonable subjection to the abrasive action of Rule, regulations, customs, traditions. Sister Luke, we are left to view as a wreck tossed up on

the beach by storms and stresses of Religious Life strategically designed to destroy irrevocably the Archfiend, Nature and so much more beside.

Any notion of the Religious Rule, approved by the Church as calculated to bring souls to the perfection of Charity of Spouses of Christ, is completely swamped under the would-be-humane consideration of evils inflicted in the name of religious discipline.

After putting the book down one is tempted to wonder: why the telling of this story; what lesson was meant; to what moral does it point? Failures abound in the world. Why tell the story of one who fumbles except it be to tell of subsequent recovery?

A world that could profit by some spark of the inspiration that the heroic lives of faithful Religious women produce abundantly, is given this vision of defeat against a subjective and distorted background. To a craving reading world that legitimately quests the bread of hope of souls consecrated to God, Kathryn Hulme has reached the scorpion of recorded failure.

Taken In The Rear

I was told the other day about a poignant discussion held in the Kildare Street Club, Dublin, during the last week or so of August, 1939.

By the end of August that year, news of trouble brewing on the international scene was already heard there. The late Earl of Wicklow said that thought of war was nonsensical.

"In my opinion," he said to his friends, "Austria-Hungary will prove, this time, at last to have learned her lesson. Austria-Hungary will take Hitler in the rear, should he be rash enough to attack—and Hitler knows it."

His friends explained about Austria-Hungary not existing any more and Hitler already in half of what it had once been. More than half.

"Never mind," said he, "the Serb's a good fighting man and the Serb hates the Boche. The Serbs will take him in the rear."

Sadly they explained about Yugoslavia—with Hitler already in control of key men all over that novel federation.

"In that case," said the Earl of Wicklow, irritably, "the whole thing's reduced to an absolute farce."

—New Statesman and Nation.

The Pastor's Beast

John Pius *Cave canem!*

THE itinerant cleric was toying with the idea of calling this tract "Towards a more practical seminary curriculum" but decided that it would be misleading and do harassed seminary professors an injustice, as the situation to be remedied is not primarily their concern. Unfortunately, sometimes those directly concerned fail in their duty, and so stopgap measures must be undertaken by others — as, for example, when parents will not tell their children that they were instrumental in their birth, some other educational agency must undertake to inform the youths in question that the stork theory is unscientific. "Curses on Fido" would be a better title but it is too negative and suggestive of vituperation whereas the piece is only meant to point up a problem created in the lives of many clerics by many a fine curé who is unaware of the situation.

The hazard in mind is the ubiquitous rectory pet—rather, pets. The itinerant cleric or "missionary Father" soon becomes acutely aware that when the door knob turns and the door opens he may be greeted by a snarling, bounding beast called the pastor's dog. This is, of course, the exception, as few rectory pets make him speculate whether he can afford a golden thumb(s) and/or finger(s) for the celebration of Mass. But such things do happen, "I like a dog with a little mean streak in him," is a direct quote from a dog-loving priest who has now gone to his reward (unaccompanied by his dog, who deserved no reward).

The really irksome situation is created by the friendly, pampered pet who claws cassock and clothes, sheds incredible amounts of hair on them and perfumes them with his own special Odeur du Chien.

Sometimes the animal is a playful practical joker that booby-traps all the chairs in the parlor and most of the house, and then hides in a back room while the itinerant cleric sits down and picks up thousands of tiny, unnoticed (at the moment) hairs. Suddenly the animal comes running into the room and joyfully leaps into the visitor's lap (if it is one of the I.C.'s bad days it will be his breviary which is dropped and torn, otherwise it will be a parish magazine).

Silky, Blonde Hairs

One very insidious and provoking attack which this cleric has been subjected to was delivered by a dog with a long, silky, blonde coat. It is difficult for a man wearing a Roman collar to explain blonde hairs on his coat. The worst experi-

ence of them all, however, was being awakened at about two a.m. by a dog leaping on my chest and pushing his muzzle into my face.

Now solving this problem by using the direct approach is impossible, as dog-lovers cannot grasp the misery caused by their pets. You cannot tell the animal's "master": "Please keep your bear chained in the basement or take him with you on your vacation." His, "Why?" will be as guiless and hopelessly uncomprehending as any ever phrased. Nor can you usually discourage the curs with a few well-placed kicks (presuming the dog is not menacingly aggressive) for the same reason that a visitor does not ordinarily wallop his hosts' child when he is bitten or kicked in the shins by the precious one.

No, this problem must be handled in another way. The seminaries exist to give the students their proper training for efficient functioning in the vineyard of the ministry. Now, of course, all practical problems cannot be handled in advance by the seminary; the roster is overcrowded as it is. Fortunately there already is a section which provides room for this and some other necessary items, such as parish administration and finance, how to conduct raffles and picnics, etc. The section is Pastoral Theology, obviously. A short course including topics like: The psychology and habits of canines in parsonages; Removing hair and odors from black serge; How to discourage "Rex"; Tips on handling the dog handler, etc., would be invaluable in the vineyard.

Should there be any educators of the old school objecting to what they might conceive as an affront to the liberal, classical tradition of seminary training, it is suggested that the course might be given in Latin, Greek, or Hebrew. Listen: Quid dicendum est de canibus in domo parochi . . .

The Roots Are Deep

The honor of founding the first Christian hospital seems to go to St. Basil of Caesarea, in A.D. 350.

St. Basil, who suffered from frequent illness, paid great attention to nursing, which he described as the most noble profession of all.

His "Hospital City" has been described as one of the wonders of the world. In fact, almost every feature of our own complicated modern hospital organization was initiated by St. Basil over 1,600 years ago!—Rev. D. G. Murphy in **The Irish Digest.**

Billy Graham: His Friends And Enemies

John E. Kelly

Catholic and Protestant opinions

AMONG his many friends from all walks of life, Billy Graham can count President and Mrs. Eisenhower. The two leaders met on approximately a dozen occasions. At the end of his Far Eastern tour in March, 1956, the evangelist conferred with the President for 50 minutes at the White House. Billy told reporters afterwards that he reported to the Chief Executive on his trip. Saying that India's people would respond to the "warmness" of the President's personality, he urged the President to visit India. (Washington *Star,* March 20, 1956)

Several dozen Senators and Representatives also met with Graham in the Senate Caucus room after the Far Eastern tour. The evangelist told them that a more friendly attitude on the part of American diplomats in India is needed. (Washington *Post and Times Herald,* March 20, 1956)

Graham has also been a guest preacher at the National Presbyterian Church, of which the Eisenhowers are members. In March, 1955, the President and his family afforded Billy his first opportunity to preach to a Chief Executive. Many high government officials attended the services. (N. Y. *Times,* March 7, 1955)

On another occasion, in the summer of 1955, the Eisenhowers asked Billy to call on them at their farm in Gettysburg for an afternoon visit. A car was sent for Graham.[1]

This visit with the Chief Executive of the United States followed only by a few months a similar invitation extended to the evangelist by the Queen of England. Mr. and Mrs. Graham had been invited to have lunch with Queen Elizabeth and her husband, the Duke of Edinburg, at the time of the 1955 Greater London Crusade. Before luncheon the royal pair attended services conducted in a private chapel at Windsor at which Billy preached a 25-minute sermon.

In 1954, Graham visited 10 Downing Street at the invitation of Sir Winston Churchill, then Prime Minister, and spent about forty minutes in private conversation. (N. Y. *Times,* May 23, 1955)

Faux Pas By Ambassador Graham

On other than his theological position, Graham has sometimes been criticized. He unleashed a torrent of stricture during the Far East 1956 crusade when he suggested in Ma-

[1] "Billy Graham," by Stanley High, p.4.

nila that the United States give Premier Nehru of India a "streamlined air-conditioned train, or a new Cadillac."

The Christian Century (Feb. 29, 1956), while supporting the notion that religion cannot be aloof from politics and economics, viewed dimly an alliance of Billy Graham and the State Department. The magazine said an outburst of reverberations throughout the Far East greeted Graham's "new Cadillac" proposal. It suggested Graham "meditate" to d e t e r m i n e "whose ambassador" he is.

The *Manila Chronicle* lamented that "the United States is called upon by one of her greatest intellects (sic) to sell American friendship to India in the same manner as she sells, say, toothpaste and brassieres." The *Manila Herald* called Graham a "publicity mad" preacher. It said "for any American churchman to suggest that somebody's palm might well be crossed, is offensive, insulting."

While Graham seems to have taken an unequivocal stand in racial matters, he is urged nevertheless to put more emphasis into it, in regard to social justice at home, and particularly in his own Southland.

The faux pas in the Far East was not the first made by the Good Will Ambassador. Two years previously the evangelist personally apologized to Laborite Members of Parliament for a typographical error on a publicity calendar. The calendar stated that socialism did more harm in Britain than Hitler's bombs. Socialist churchmen, MPs and others issued a storm of protests. The Billy Graham Evangelistic Association explained what happened in a 700-word statement. "Socialism" should have read "secularism." Billy later met with Labor members of the House of Commons and apologized.

Reinhold Neibuhr observes: "He could embody the cause of justice . . . into his revival message" and could become " . . . a vital force in the nation's moral and spiritual life."

The *Nation* (April 7, 1956), in an editorial titled "Let's Save the South," advises Graham "to use his remarkable influence to persuade his fellow white Southerners of the Protestant faith that the time has come to end racial discrimination." This is as unfair as to "invite" national Catholic figures to do the same for white Southerners of the Catholic faith.

The magazine also scored the revivalist's crusade in Calcutta. "What the preacher delivered here, as elsewhere in India, was not what might be expected of a missionary of real stature."

An editorial written in Calcutta, and published in part in this country, is severe, and could easily be unfair in fact and in motive. But it is included here for balance.

The editorial states that the Indian tradition has typed the

holy man as characterized by humility, charity, and a degree of asceticism. But immaculate blue suits, a wife and children, spotlights and microphones, are not regarded as forming a suitable environment for a religious leader. It asserts that Roman Catholic missionaries are the only ones who try to make their behavior conform to Indian tradition. It further states that Graham's appearances were highly organized and gives the impression that the audience was composed of curiosity seekers, "in large measures the same people who turned out to see Bulganin and Khrushchev."

No Time To Argue

Billy Graham's ministry forges ahead, all but oblivious to interfaith squabbles, and meets with continuing success. One important factor in this success lies in Billy's technique of pushing towards his goal without taking time out to argue with this or that opponent. He will usually say something nice about opponents, regretting that they feel as they do.

When Archbishop Rufino J. Santos warned the faithful in Manila not to attend a Billy Graham rally, the evangelist replied diplomatically (*Time*, Feb, 27,1956):

"The Catholic Church has been extremely friendly to me anywhere I have gone. However, I respect the archbishop's convictions."

Graham draws the fire of liberals wherever he goes. In England, the Archbishop of York accused him of preaching the "grossest doctrines."

Billy answered: "I have the highest personal regard for the archbishop."

The closest Billy Graham has come to aswering critics categorically are his statements about the place of the "social gospel."

Reinhold Neibuhr, eminent Protestant theologian, wrote in *The Christian Century* (Aug. 8, 1956) that Graham's "evangelism may seem to be irrelevant to the great moral issues of our day." The theologian was worried because the evangelist does not "incorporate the demand of love transcending racial boundries into his evangelistic appeal."

In answer to criticisms like these, Graham points out that he will not preach to a segregated audience.

He also has definite opinions about what should be his "evangelistic appeal." Graham is quoted[1] as saying:

"The Gospel is both vertical and horizontal. The vertical signifies our relationship to God. The horizontal signifies the applications of the principles of the teaching of Christ to our daily lives. (However,) much of this preaching puts the cart before the horse. The reason I have put first in my

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[1] op. cit., pp., 61-62,

preaching the vertical relationship of the individual to his God is because the plain and Scriptural fact is that we cannot have a better world until we have better men."

What Happens To Converts

Some efforts have been made to evaluate Graham's after-crusade effectiveness.

The Christian Century (April 23, 1952) reports of a canvass of local ministers in Seattle after a campaign. Some answers given by the ministers show:

Church Participation: 81 of 230 churches participated in the campaign. Twelve churches reported that considerable pressure had been put on them by sister churches or by members of the campaign committee.

(The largest participating congregations were Presbyterian, Methodist, Baptist, and Disciples of Christ. The following denominational groups did not participate: Congregational, American and Augustana Lutherans, Missouri Lutheran, United Lutheran and Protestant Episcopal.)

Decision Cards: 230 ministers reported receipt of 3,949 cards from the Graham organization. Of these 1,244 were from people with no church affiliation.

Church Members Received: Not significant.

Overall Effect of the Crusade: 20% of the ministers were unimpressed; 30% considered the results good; 40% thought the campaign results poor or negligible, or even, to a few, detrimental; 10% undetermined.

Ministers' Comments: Praise and criticism of the crusade were about balanced with 236 laudatory statements and 274 critical statements from ministers. Some of them said that the crusade made the city religion conscious and that there was good preaching. They also cited excellent organization and appreciation to Billy Graham.

On the other hand, some ministers asserted that Graham used mob psychology, emotion and too much scare; that his theology was out of the main stream of Protestantism; that he failed to use all of the Bible, especially the New Testament; and that he weakened denominational loyalty. A few said there was too much Billy Graham instead of Jesus Christ.

Detroit A Year Later

Graham spent five weeks in Detroit in 1953 and spoke to 25,000 people, and was followed by a post-campaign effort of six weeks by 160 lay workers "who shepherded the converts towards the church of their choice."

A check was made with local ministers a year later with some of the following results as reported by *The Christian Century* (Dec. 1, 1954):

Of 971 churches queried, 304 replied.

Churches which cooperated in the campaign totaled 104 while four opposed it.

Ask for comment, 151 ministers expressed disapproval with the campaign against 77 favorably disposed. About one-fourth of the ministers were unwilling to express a positive opinion.

Criticisms were reported to be impressive. Two ministers called the crusade a huge waste of money. Another thought that "the slight spiritual interest caused by the Graham campaign was not worth the emotional confusion created among some adolescents."

Summing up, *The Christian Century* stated:

On the basis of the usable replies received from almost 30 per cent of the Protestant ministers of Detroit, twelve months after the Graham campaign it is possible to state, first, that the lasting significance of the card signing phase as at present organized is vastly exaggerated; and second, that extremely few local churches were strengthened spiritually by the campaign.

The Christian Century's balance sheet entered most items on the negative side. However, other evidence would indicate that a high percentage of conversions are lasting.

Some dramatic examples can be taken from reports of the Los Angeles crusade, when Billy Graham hit the "big time." Four well-known personages came forward to make decisions for Christ and afterwards quit their diverse careers to enter religious work full time: Louis Zamperini, an olympic track star and war hero, now runs a Christian camp for boys; Colleen Townsend, a movie star, left Hollywood to devote herself to Christ and appears in "Oil Town, U.S.A.," a Graham film; Donn Moomaw, a prominent football star for UCLA, entered Princeton Theological Seminary in 1954 to study for the ministry; and Jim Vaus, aide and confessed wire tapper for gambler Mickey Cohen, is a lay evangelist and sometimes appears with Graham to offer testimony.[1] (*Newsweek,* Feb. 1, 1954)

Stanley High reports that he toured England a year after Graham's crusade in 1954 and cites individual man-in-the-street testimony as to the lasting effects of conversions. He quotes Dr. Townsley Lord, former President of the Baptist World Alliance, as saying the Baptist churches in Great Britain noted a 25% increase in baptisms in the year after Graham preached at Harringay arena. It was the largest ever recorded, twice the average of preceding years. Dr. Lord attributed the conversions to

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[1] op. cit., p. 149.

Graham's preaching at Harringay.

High also indicates a report made by *British Weekly,* a nonsectarian religious magazine, in February, 1955, a year after Graham's visit. The magazine concluded that of "outsiders"—those who previously had not been members of nor attended any church — converted by Graham, 64.03% of them still attended church regularly. The magazine said also that converts continue to increase because of revitalized interest in religion inspired by the evangelist.

On whether a conversion lasts, High states[1]

Some of the converts of every Crusade would not, even under the closest, most effective spiritual tutelage, survive. For a variety of reasons, emotional or otherwise, their "decisions" did not involve them at a deep enough level. But for those, — a considerable majority, I think—who, in the beginning, really mean business or, with at least momentary sincerity, think they mean business, the subsequent results are a measure not so much of the ministry of Billy Graham as of the ministry of the churches and the clergy to which these "infants of the faith" are sent.

High also adds an interesting sidelight on the effect of a crusade in a city: an increase in Bible sales.

What Do Numbers Mean?

As previously stated, the most phenomenal thing about Billy Graham's preaching is that his attraction in one spot for a length of time increases rather than dwindles. The first-night crowd is usually drawn by highly effective publicity. Billy takes over from there.

Numbers, of course, can be very interesting, and Billy Graham is the first to admit this. Writing in *Look* (Feb. 7, 1956) he made clear that mere numbers do not connote success. "God does not rate success by numbers, but rather He commends faithfulness," he stated. "A man performing his faithful work in a small parish church may be far more successful in the sight of God than we are with our more publicized meetings." However, the evangelist did say that a Christian is strengthened "when he sees 20,000 people singing the hymns of the church, praying together, listening to the word of God preached."

Interesting is a comparison between Billy Graham's "pulling power" with that of Father Patrick Peyton, who conducts the Family Rosary Crusades. India is one country which is non-Christian and in which both have conducted crusades. However, vast multitudes turning out in India for any kind of

[1] op. cit., p. 223.

a meeting is not in itself unusual.

Father Peyton drew 200,000 people at Bombay, India, on March 6, 1955, the biggest audience of his preaching career. Billy Graham was scheduled to preach in that city in the summer of 1955 but communist political rioting forced the cancellation of his appearance. About 30,000 reserve tickets had been given away in advance of the cancelled meeting.

At Madras, India, on Jan. 21, 1955, 50,000 people heard Father Peyton. In that same city in the summer of 1955, 32,000, 37,000, and 40,000 people respectively on three consecutive days listened to Billy Graham. (Khrushchev and Bulganin attracted 22,000 people at Madras in the spring, 1955.)

England, from March to May, 1954, has been often termed a high point in Graham's career. Officials viewed pessimistically the revivalist's chances of filling London's Harringay arena (capacity 12,000) for more than just a few nights. Yet Graham filled the hall for 69 out of 72 nights, thunderstorms having occurred during the other three nights. Sometimes he conducted two and three services in one evening to handle the crowds. His services were connected by wire with halls and stadia in 400 communities in England, Scotland and Wales. On the last day of the crusade, 120,000 people filled Wembley stadium alone.[1]

On July 6, 1952, 100,000 jammed Hyde Park to hear Father Peyton. On July 27, he spoke to 83,000 people at Wembley.

The audiences attracted by both Billy Graham and Father Peyton are enormous. Yet this difference must always be borne in mind—Father Peyton usually speaks at one meeting only; Billy Graham often conducts services for a long period of time at one place and still his popularity fails to dwindle.

Catholic Relations

Very little has been written about Graham's estimate of Catholics in general or the Catholic Church.

Stanley High[2] points up Graham as making less divisive the usual "differences between Christians":

In one U.S. city a woman, a Roman Catholic, told a member of the Graham team that she had asked her priest what his advice would be as to attending a Crusade meeting. "My advice," he said, "would be not to attend." "I am sorry," she said, "but I think I am going anyway." The priest replied, "So am I."

In another city, Billy Graham played golf one day with a Roman Catholic priest who the night before had attended, in civilian clothes, a Crusade

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[1] op. cit., p. 171.
[2] op. cit., p. 202.

meeting. "While there," he said, "I counted eight other priests—all, like me, in 'civvies.' "

Crusading in predominantly Catholic countries, Billy has answered questions about Catholics with diplomatic parries. In announcing plans for a crusade in France, he and his Protestant sponsors clearly emphasized that the revivals would in no way be construed as anti-Catholic.

"They said they are interested only in a spiritual awakening and have every reason to believe the Roman Catholic Hierarchy is favorably disposed toward them." (N.Y. *Times,* June 2, 1955)

The *Converted Catholic* in June, 1956, was worried that Billy Graham was unwittingly leading people into the Roman Catholic Church. In a later issue (Oct., 1956) an exchange of letters was printed between a reader of the *Converted Catholic* and George Wilson, Secretary-Treasurer of the Billy Graham Evangelistic Association. Wilson accused the magazine of quoting Billy Graham out of context and of reiterating a false story to support its June editorial, "To Rome Via Billy Graham?"

Wilson concluded his letter by saying:

"It may be interesting to know that *some 1,200* of the nearly 5,000 converts in a single meeting in the Philippine Islands *indicated that they were Catholics.* To the best of our ability these newborn babes in Christ were directed to a Protestant Church where the Gospel was preached." (Emphasis added.)

Catholic Comment

Reference to Graham in Catholic periodicals seems to have been generally favorable. Two interesting excerpts follow.

From *America,* Feb. 18, 1955:

"We recognize that there are many profound differences between the faith of Billy Graham and the faith professed by members of the Roman Catholic Church. Nevertheless, we rather like Mr. Graham.

"We get to like Billy Graham better every time we read that he again has had to tangle with Modernist critics within his own fold. We warmed up to him especially when we read last week that the newly-named Archbishop of York . . . had accused Mr. Graham of teaching 'the grossest doctrines.' "

Graham is quoted in a recent issue of *Look* as saying ". . . if by fundamentalist you mean a person who accepts the authority of the Scriptures, the virgin birth of Christ, the atoning death of Christ, His bodily resurrection, His second coming and personal salvation by faith through grace, then I am a fundamentalist."

"Billy Graham is a Baptist. On many points of Christian

doctrine he is in error. Catholics may not attend his revival services. However, when he is put in the balance with some of his critics, he looks a lot more like a Christian than they do." (*America,* Feb. 18, 1955)

Can Catholics Learn From Billy Graham?

The following excerpts from an article in *The Catholic World* (August, 1955) are to the point.

"One of the unsung achievements of Dr. Billy Graham must be reckoned the tolerance, if not approval, shown toward him by Catholics . . . (which) seems to have been the case in this country . . . (and) the same seems true of America."

The author mentions visiting Hyde Park on Good Friday afternoon, where the Catholic Evidence Guild traditionally preaches and prays the Stations of the Cross. The preacher of the day was a Dominican.

The same evening the writer listened to Billy Graham on TV. " . . . I found that his (Graham's) Good Friday sermon . . . was virtually exactly the same as the Dominican's . . . only striking difference was that Dr. Graham held his Bible and appealed again and again to its pages as evidence of the truth and relevance of what he had to say. The Dominican was content to let the Crucifix, the pictures . . . of the different stations and his picturesque black and white habit stand as his authorities . . ."

"Dr. Graham . . . preached magnificently . . . He seemed like a man on fire, yet wonderfully master of himself and, eschewing the oratorical cliche and the purple patch, his application throughout was vividly practical and personal."

The purpose of his preaching was "deceptive in its simplicity . . . to give oneself to Jesus; to choose Jesus . . . It was . . . Our Lord's own language. It is . . . the real spiritual decision in every religion based on the revelation of God's incarnation two thousand years ago in Palestine."

As to the lasting effects of conversion:

" . . . in this country, at least, it is thought that the number is very small and mostly to be found among those who still consciously belong to a Christian communion . . . stimulated to resume a fuller or more regular practice of their faith. . ."

Points In Favor

The author then discusses the difference between the revivalist "conversion" and its Catholic meaning. He finally comes to the question " . . . whether we Catholics, having been granted God's full secret of how to live a spiritual life, have anything to learn from a Billy Graham . . ."

"Do we use the Bible sufficiently? . . . The living record

. . . the *actual* life of Christ and the *treasure* of his teaching and plan for mankind. This picture, those words, may be more potent than we think. They may be more effective, as the stimulus to conversion, than dogma, authority, rigid systematization . . . it may be for many the Living Word of God would come first, and how in fact it has been fulfilled would come better afterward."

He then compares Graham's "elaborate external show" with the liturgical "show" of the Church. " . . . but we can not but note the contrast between the very living language of Dr. Graham and the dead language we use . . . Dr. Graham exalts and exaggerates the theatrical properties at his disposal; we on the contrary seem to delight in understanding as much as possible our glorious liturgy with silent Masses, bad singing, lack of external oneness and harmony between the clergy and the people within the different roles in the 'script' given by the Church.

"Lastly . . . Billy Graham concentrated on essentials — Christ and Christ crucified. Do we? Or do we tend to concentrate on other parts in the wonderful richness of the Church . . . which profit and delight us as once we see them in relation to the Center, but which most sorely puzzle those who have not been 'converted to Christ'; . . . which, dare I say it? may even, when given priority not truly theirs, cause our own religion to be formalist and externalized and even self-centered, instead of being God-centered.

"Billy Graham has shown that there are ways today of touching the spiritual appetite of every man and woman on the street. It may be that we can learn something from him there. Dare we in conscience not do so?"

The Washington *Catholic Standard's* treatment of Billy Graham (Jan. 30, 1952) is typical of a slightly left-handed tribute to the evangelist by the diocesan press. A *Standard* editorial said Graham's talks "have always been exhortations to return to the law of Christ." In comparison the paper pointed to Dr. Carl McIntire who visited Washington to organize a "pilgrimage" in protest against the appointment of an ambassador to the Vatican. This minister, the *Standard* stated, "vilified in the name of the Constitution, the President, the Holy Father, the clergy in general, and the sacraments."

The editorial concluded that Graham's audiences, "two to three times larger" than McIntire's were "a great assurance to our Catholic people who have long known not to confuse the vast majority of Protestants with a vocal few."

A Dutch Catholic daily newspaper, *De Tijd,* (June, 1954) characterized Graham as "fair and sincere" with an "ar-

dent, catching faith" when he stopped in Holland for a short crusade. The paper said Catholics "all have admiration for him" but cannot actively participate in crusades.

However, "God's spirit goes where he wants. As we value the Protestant ecumenical movement as the work of the Holy Ghost, so may we accept the same power in Graham's evangelization. It cannot be denied that through his actions many searching or unconcerned people have found their way back to God."

The paper said "our conviction obliges us to pray that these people by this roundabout way may finally find God's Church too."

Why The Song Was Banned

"The legends are dying out in Ireland," said the village folklorist. "But you still sometimes hear the tale of the bishop who forbade a certain song to be sung in his diocese.

"There was a priest called out to see a dying man one clear summer evening and, as he hurried along the road, he heard suddenly the most beautiful singing, so lovely it would draw your heart out of your breast to listen to it. He stood still until it was over and then he let out a sigh and hastened on. But the sick man was dead before ever he got there and the bishop heard of it and banned the song, as I told you."

"Does anyone know what the song was?" I asked, with echoes of *The Immortal Hour* running in my mind.

"Sure they do, wasn't I telling you? It was *Pop Goes the Weasel.*" Even the information that this luring song has a third verse could not quite restore the gilt to the Celtic gingerbread for me, but here it is:

A penny for a curtain ball
A halfpenny for a needle
That's the way the money goes
Pop goes the weasel.

Time and Tide.

The Church Afloat

Christ comes to the sailor

A Navy Chaplain

THE other day I pulled out my files for a preliminary look at the statistical report that is required annually of every Navy chaplain by the Bureau of Naval Personnel. Reduced to the drab demands of mathematics it was all there: so many services, hospital calls, counselings, forays into civilization parishes, baptisms, communions, anointings, et cetera. It occurred to me as I added figures which prosaically ticked off eternal involvements and sacraments of infinite authorship that the slide rule and micrometer are just as utter destroyers of beauty as the sword and caisson. It seemed very much like reducing Da Vinci's Last Supper to the thirteen figures, the triangular motif, the number of pigments, and the repetitive occurrence of the same facial features. All the beauty is gone . . . the sorrow of Christ's eyes, the holy brashness of Peter, the gentleness of John.

Somewhere in the mass of numbers I totaled were laughter and tears, tortured moments and heart-warming spiritual triumphs. For instance. I remember Peter well. Was he case number 2007? I haven't any idea, but when I'm old and grey and nodding by the fire I shall think of Peter often. He was a towering yeoman, broad of back and thick of thew. He might have stepped from Michelangelo's drawing board. A little on the slow side, he was uninhibited as the West Virginia mountains from which he had reluctantly come.

Peter worked hard in his own easy-paced way during the week. It was the weekend that did Peter under. After the confinement and routine, in the argot of the day, he liked to hang one on and dream of squirrel hunting and fishing in the hill country. One Monday morning when he was vibrating like a tambourine from his town hegira I said to him, "Peter, if you don't put the cork in the bottle, the psychiatrists will take you over."

He looked at me solemnly for a moment from red eyes. "The who, Father?"

"The psychiatrists," I repeated. "They're the doctors who find out why a man drinks too much."

He plumbed some obscure cause for hilarity in this and Falstaffian guffaws boomed off the bulkheads. I laughed too.

Peter's Problem

About a week later Peter was picked up. I went over to sick bay to see him for two reasons. I wanted to say hello to the boy and to make sure he didn't think I had turned

him in after my remark about the psychiatrists. Peter had settled into the routine of the infirmary with a fine flexibility. He liked the food and the long sleeps and the walling off from the grim realities of regimented life. I asked him how it went with him.

"Pretty good, Father," he drawled, "except those people keep shooting questions."

"What people, Peter? The psychiatrists?"

"Yes, sir, Father. They want to know what I did when I was three years old and hell! I don't remember what I did when I was fifteen years old."

He fixed me with his eyes.

"How about this, Father? They think I'm mad at my mother. I love my mother."

Peter seemed to go off into a brief fugue. I waited.

"These people say I got a problem, Father, a real problem and they got to find out what it is."

Suddenly his deep laughter rolled through the ward.

"I told them what my problem is."

"What did you tell them, Peter?" I asked.

He looked at me as if I were very stupid.

"Whisky, Father, whisky. I just like whisky and my only problem is how to get it. Maybe they'll stop fussin' around now, and let me handle it, huh?"

Mrs. Martin's Pain

I wonder what that 1103 under "Private Communion" was? It could have been old and sweet Mrs. Martin. I think of her somehow in terms of faded Spanish lace. She always had a little square of it on her head. She called it her bed-bonnet. And there were curves of it that foamed about her throat. She was on Ward A, a tiny lady whose body had been reduced to the proportions of a doll by illness. Her husband, a Navy man, had died years ago—in World War I, I think.

I brought her Holy Communion each day and around that lovely devoir of Christ her spent life turned more slowly each day. She suffered intensely and one morning in pity I told her that I should say Mass that God would ease her pain. She asked me quickly not to do that. I thought that she had misunderstood me. I repeated my intention. She looked at me for a moment as if in passing hesitancy then shook her head and said, "No, don't do that, Father dear. I'd like to keep my pain. You see, it's all that I have that's like Christ."

Or Jimmie. What would his number be in the cold statistical tables? Daily along the linoleum miles of a Navy hospital I carried Christ in the sacrament of His love. One of my stops was at the bed of some long forgotten bluejacket. But next to his bed was

Jimmie, unforgotten these many years. Jimmie would see me periodically shrive his ward-mate.

One day as I left the bedside and furled my stole Jimmie called to me. He was a tall, intelligent looking colored boy with no declared faith. I turned to him.

"Father, will you talk to me for a little while?"

I told him I'd be glad to.

Pointing to my stole, he said, "Will you put on that flag too?"

I put it over my shoulders. He liked the deep purple and the flowers the nuns had embroidered into it. His lonesome eyes shone. I talked to him for a minute or two.

Finally he said, pleadingly, I thought, "And tomorrow will you bring me one of those little white things? I'm always awake."

I told him not tomorrow but I would someday soon perhaps. I did, too, about three months later. I always wore the stole he liked when I instructed him.

Jimmie left the hospital one cold New England day and went back to the sunny southern town from which he had come. He promised that if I should ever come there he'd cook me up a filet of catfish that I'd never forget. Maybe I shall stop by some day. Jimmie must be a little lonesome again. He's the only Catholic in the town.

The Final Courtesy

The coral isles of the Pacific stud a man's memory like jewels. In my particular showcase it isn't an emerald atoll leaping suddenly out of the dawn or the frou-frou of the cocoanut palms in a lazy breeze that I remember most poignantly. One day when the swells were long and gentle our transport with guns abristle and her sides plastered with life rafts dropped anchor off a gleaming beach that seemed to curve a welcome to us. I went ashore in the gig, delighted with the sweet smell of processed pineapple and flaming flowers. It would be good after the long days at sea.

Hardly a mashie shot from the pier I saw the flimsy structure of a shack hospital. I stopped by and a Navy nurse from South Boston asked me if I would be kind enough to see a young sailor who was dying. The boy's young body had been shredded by a shrapnel burst and he was horribly burned. He looked like a dozen lads I had taught in an Eastern preparatory school . . . so young and a little puzzled.

I had an idea that he was waiting for something. His boy's eyes sought mine as I came close. Quickly and quietly I gave him the last crucial courtesies of the gentle God Who loved the young so deeply. When I finished he muttered weakly his thanks and then

. . . the last sentence he ever spoke, I think, "So long, Father."

Indeed I do remember the lovely tropic days . . . the white beaches and the green hills but I remember most of all this boy who died in the tradition of St. Thomas More, stoutly and with a polite word of farewell on his bruised lips.

A Convert's Convert

And so these statistics, under the lens of memory, bulge with humble drama. As I write this I can look across the bay and just make out, because it is a stormy, dull day, a cluster of Navy buildings where I had my office six years ago. It hardly seems so far back that a young surgeon in the uniform of a Lieutenant (jg) U.S.N., and wearing the sleeve device of the Medical Corps, came to my desk to ask about the Catholic faith. Eventually I instructed him. Before Baptism as I often do I asked him what had sparked his interest in the Church. Very simply he said, "My wife is a Catholic, Father, a convert. I know that no woman can be as virtuous as she is without some special help from God." He smiled and then, as an afterthought, "I just thought I'd like to cut into the same pipeline."

I have been in, broadly, most parts of the world. My memories are all postmarked. Naples just doesn't mean to me a lovely bay languid under a huge moon that seems no more remote than a Japanese lantern. It doesn't mean only the ruins of Pompeii where time seems asleep. It means too a sailor whom I baptized there.

Japan seems so much more to me than fragile houses which slide in panels or breath-taking Fujiyama with a shawl of snow around her shouders. I remember too a little knot of First Communicants whom I had instructed at sea and gave them the holy guerdon not far from the island of Sancian where Francis Xavier died all alone brooding over the millions of "strange little men" he would never reach.

Treasured Recollections

Morocco churns up thoughts of the quick and deep African nights, furtive figures in white burnooses, the shining copper and steel of the market-place, but on the same wave length comes the memory of a line of young sailors queued up on an oiler's deck for the first confessions they had had in months because we haven't enough Navy priests.

Gibraltar with its Indian shops, Palma in Majorca with a little known and incredibly beautiful fourteenth century cathedral that tightens one's throat with its majesty and distances; Foggia, high in the Appenines and its beloved Padre Pio; Rome, eternal and

dusted with the memorials of the centuries where the past seems to pause for a moment and then tremble into the future.

These are treasured recollections but in every one of them the cavalcade is broken by some memento of grace more wonderful and precious than the marble and gold and pageantry of an ancient day or the fascination of far and strange places.

Time will have its way with men and mice. As the day grows near when I must stow my scrambled eggs (and I'm very proud of them) in a plastic container for the last time and put on a black homburg again, I know I shall have to wink back a tear or two. These have been happy, adventurous days which sped on golden wings. There are few regrets. I should like to do it all over again.

There aren't nearly enough Navy priests, but I like to think that the Christ of Galilee has a definite predilection for them as He did for the Apostolic fishermen of so long ago. There is something good and clean and strong about the sea and a little of it, by some mystic osmosis, gets into the bloodstream of those who live by it and brave its moods.

Spiritually it's been worth a thousand times over the lonesome days that must come to all who sail the sea, the sometimes exhausting and dangerous labors. I shall always be grateful that God called me to His priesthood and that He let me ply that priesthood in a region where I had the very great privilege of serving God and country in unconflicting and reciprocal enterprise.

No Lasting Peace

"War to the hilt between Communism and Capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in 20 or 30 years. To win we shall need the element of surprise. The bourgeoisie will have to be put to sleep. So we will begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard of concessions. The capitalist countries, stupid and decadent, will rejoice to cooperate in their own destruction. They will leap at another chance to be friends. As soon as their guard is down, we shall smash them with our clenched fist."—Words of Dimitri Manuilsky, Stalin's deputy to the Comintern, in an address at the Lenin School of Political Warfare in Moscow in 1930.—Quoted in **Ave Maria.**

code and cult

Joseph F. Marbach, J.C.D.

A FEW days ago a rather unusual problem came to our attention. There is a family of gypsies living in the Cathedral Parish and they have presented three babies for baptism. Unfortunately, they could not provide me with a certificate of the marriage of the parents nor of the birth of the children.

I would like to know about the practice in other parishes when it comes to baptizing children of gypsies. As far as I know, the parents of the children presented here are married by common-law only and will not have the marriage blessed in the Church. Yet, the parents are baptized Catholics. Worse yet, they attended school until the fourth grade only, never learned to go to confession or to receive Holy Communion. As a result, the problem is rather serious. Should we baptize the children or is it our duty to refuse baptism?

As long as the Catholic parents promise to raise the child as a Catholic, I wouldn't refuse to baptize the child.

Should Extreme Unction be conferred before most operations in a hospital?

If a danger of death exists before the operation, Extreme Unction may be administered. Canon 940 speaks of danger of death but the authors seem to disagree whether there must be a "present" danger of death or a "proximate" danger of death (Noldin, *De Sacramentis,* 455, Aertnys-Damen, II, 376, Cappello, *De Sacramentis,* III, N.242).

If the condition before the operation would cause death "soon" if the operation were not performed, Extreme Unction may be administered—even if there is every expectation that the operation will be successful. Some say that any operation on the stomach or the brain would allow the Sacrament to be administered.

There is a great difference between "may" and "should." Thus if a patient asks for "the Last Rites," the chaplain could "give everything," which includes Extreme Unction, if there is some danger of death. This is different than saying a chaplain must try to persuade the patient to accept Extreme Unction in doubtful cases. We should make things easy both for the patient and the chaplain.

At the conclusion of missions, retreats, etc., the Papal Blessing is customarily imparted to the participants. My

question is this—does the sole fact that a priest preaches the mission or retreat empower him to bestow the Papal Blessing with the Plenary Indulgence, or is a special faculty from Rome required?

A special faculty is required. However, we must immediately distinguish between the indulgences coming from the Papal Blessing and the indulgences arising from the retreat itself.

The faithful may acquire a Plenary Indulgence under the usual conditions if they attend devoutly at least a third of various spiritual exercises, missions, retreats, etc. — *Enchiridion Indulgentiarum,* 1952, nn. 689, 692. Cf. also the *Raccolta* (Benziger, 1943), n. 642.

The Plenary Indulgence that comes, under the usual conditions, from the Papal Blessing itself must stem from a special faculty enjoyed by the priest who imparts this blessing. The religious superior seeks this special Brief from the Sacred Penitentiary; the local chancery would send a similar petition for a secular priest to the Sacred Penitentiary.

We realize that this magazine goes to many foreign missions and so we may add that missionaries, in lands subject to the Sacred Congregation for the Propagation of the Faith, might already have this special faculty in their ordinary mission faculties.

Cf. Seraphinus de Angelis, *De Indulgentiis,* pp. 105-110; 152-154; Lydon, *Ready Answers in Canon Law,* p. 88; *Rituale Romanum* (Benziger, 1945), Appendix, n. 4. Fr. Seraphinus, writing in 1950, believes that in recent Briefs from the Sacred Penitentiary no formula is mentioned and thus it would now be sufficient to make over the people merely the sign of the Cross with the crucifix.

We have a problem here in our section of the country. You have perhaps heard of such a problem elsewhere. It seems that in the funeral home here there is written on the Mass cards for the deceased that the money given can be used by the family for whatever they wish, or that the money given, if it is a one-dollar Mass, can be put together to make a High Mass. It seems that when this practice was begun there was no announcement of the fact except that it was printed on the Mass cards. Today we have found that the money is not only being used for High Masses but that the dollars are being placed together to pay for the grave, flowers, etc. There seems to be little doubt that the money cannot be used for other things than for Masses among our priest-friends, but some say it is all right to use the money received to make High Masses out of the one-dollar or two-

dollar low Masses. How about it?

Yes, this is a frequent question. It seems a very strange way of doing things. However, it is a local problem and so I can only suggest that you present the matter to your Bishop. His decision will settle your conscience in the matter.

In our parish we have a weekly bulletin which we distribute to the people as they leave the church. We announce the banns of marriage in these bulletins. Does this fulfill the law?

Yes. Canon 1022 orders that the pastor announce the banns "publice"—these bulletins are public enough. Canon 1024 rules that the announcements are to be made on Sundays and other days of obligation in church at Mass or at other divine services. Printed names are not orally announced it is true but the following Canon 1025 allows the Ordinary to permit the names to be put on the doors of the church. One of the church bulletins could be put on the bulletin board at the door.

These church bulletins are praeter legem, not contra legem, and seem to be in conformity with the purpose of the law. No doubt when the law was written, parish weekly bulletins were not in vogue.

It would be best to have the permission of the Ordinary for such banns in weekly bulletins.

Would your "Code and Cult" editor consider discussing the problem of the Requiem? The dreary round of black Masses, always an annoyance to the missal-using laity, has become intensified through the suppression of minor feasts and the multiplication of days on which a Requiem Mass is allowed.

I could focus the question this way: "Should a Requiem Mass formularly be used whenever it is permitted?" The only treatment of the subject that I could lay my hands on locally is in O'Connell's "Celebration of the Mass' (pp. 61-62). He seems to favor the opinion that a Requiem Mass formulary should be used when the donor's intention is "pro defuncto."

In a local church recently the pastor said six black Masses on six consecutive days. Four of these days were "black dots" in the Ordo; the remaining two doubles he invoked the familiar old privilege to offer two Requiem Masses per week on doubles. Such a practice seems to me to be entirely discordant with the spirit of the liturgy and with our obligation to encourage the intelligent use of the missal among laymen.

I'm not aware of "the familiar old privilege" to which you refer; perhaps it is some

indult enjoyed by your diocese; you could check this with your chancery.

In general I would hold that a Mass for a deceased person should be in black vestments if allowed by the liturgy of the day. I'm sure the congregation could unite themselves to a Requiem Mass as closely as they could to any other Mass. If the priest accepts a stipend, it seems to me he must think first of the person deceased rather than first about the people in the church. On the other hand perhaps in a Sunday sermon you could explain to the people that the application of the Mass is distinct from the externals of the Mass; this would obviate explanations to a widow after Mass who inquires why the Mass was not offered "in black" for her husband, when every other year on that day the priest had used black vestments.

One reply from the Holy See is sometimes cited to prove this point, but the citation should not be overemphasized. A recent book states quite abruptly: "The Holy See has declared it is fitting and proper that the votive Mass for the dead be said when the rubrics of the Missal permit it." And the reference given was the decree of the Holy Office of Feb. 20, 1913, as found in the *Acta Apostolicae Sedis* V (1913), 122. This decree should not be overemphasized in this argument as it is a decree about the Privileged Altar, stating that when a Mass for a deceased person is said on a Privileged Altar, the Mass should be *De requie* if permitted by the liturgy of the day.

A Liberal Pope

Pope Pius IX, on ascending the throne of St. Peter in 1846, granted a general amnesty to all the political prisoners of his state, allowed free trade between the Papal and some other states, and permitted free speech and a free press, thus arousing the hopes and the enthusiasm of all the liberals of Italy, who looked on him as the man sent by God to give an example of how a sovereign should rule.

The liberal conduct of Pius IX stirred every heart. Liberty, regarded up to now by the rulers as a sin against God, could no longer be considered as such, since the Pope had spoken of it, had invoked and exalted it.

In every city of the kingdom, the Liberals took advantage of every occasion to shout slogans such as "Long live the Pope," "Long live Italy," "Long live Liberty."—**The Irish Digest.**

BOOK REVIEWS

Francis Of The Crucified

by Myles Schmitt, O.F.M., Cap.

Bruce Publishing Company, Milwaukee, Wisconsin. 1957, pp. 152, $3.00

THOUGH from its title one would expect something biographical, the substance of this book has to do with Franciscan spirituality. Naturally, however, the motives and basic ideas about Christianity come from St. Francis. Father Myles has had the good sense to borrow from authors on the subject both ancient and modern. Now, the spirit of St. Francis which was utterly simple has been variously understood by succeeding generations. In retrospect this is an exceedingly interesting phenomenon, though in its time it must have been painful. A review of a book should describe before it judges, but this reviewer is impatient in this desire to commend Father Myles for his success in reaching to the simple heart of the matter. As a matter of fact it is too bad Brother Elias did not read this book.

The simplicity of the life of St. Francis and of Franciscan spirituality is proposed as being based on identification with Christ crucified, on the Gospels in general and the Beatitudes in particular. For its kind, the book is good and readable. The spirituality of American Catholics is determined by priests and sisters. The spirituality of American priests and sisters has been determined by several relatively modern religious organizations. The average American Catholic knows little or nothing about earlier traditions of spirituality which were valid in their own time and are valid and much needed today. Ancient religious orders are not an anachronism. In terms of spirituality they are more needed today than in the day in which they were organized. Regardless of literary merit, this work belongs to a class of books that the average American priest should absorb.—John Fearon, O.P., Los Angeles.

Martyr In Scotland

by Thomas Collins

Macmillan, New York, 1957, pp. 268, $4.50

THE story of the Scottish Reformation does not make nice reading for Catholics. The terrible words of the contemporary Ninian Winzet to his fellow-priests show a heart-rending state of affairs:

"Were ye commanded by God by mouths of his prophets and apostles to watch attentively and continually upon your flock and know diligently the same by face? Or gave the princes of the earth to you yearly rents (as the disciples in the beginning sold the land and gave the price thereof to the apostles) to the end that

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every one of you might spend the same upon his dame Delilah and base-born brats? And albeit chance oft to the infirmity of man that he fall on sleep when he should chiefly watch and be given to pastime when he should most diligently labour; but, yet, O merciful God, what deadly sleep is this that has oppressed you that in so great uproar, tumult and terrible clamour ye waken not forth of your dream? And in so great danger of death ye have no regard of your own lives or others?

"Awake, awake we say and put to your hands stoutly to save Peter's ship; for he neither sleeps nor slumbers who beholds all your doings and sees your thoughts but shall require the blood out of your hands of the smallest one that shall perish through your negligence."

As for the laity — *qualis pastor, talis grex.* The noble families in many instances could somehow manage to reconcile possession in bad faith of Church properties with at least a stated adherence to the Catholic Faith.

There were not many clear-cut martyrs up that way either. The Church in England was inspired by the divine obduracy of Sir Thomas More, John Fisher, the Carthusians, Edmund Campion, and hundreds of others.

Not so Scotland. This present reviewer knows offhand of only one martyr — Blessed John Ogilvie, beatified in 1929.

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Book Reviews

Mr. Collins has done his work supremely well. While delineating the wit and charm, the kindliness and bravery of his subject, he fills in the religious background of the day in satisfying detail.

The careless mixing of preterite tenses with the historical present (e.g., pp. 102, 123, 134, 144) made this reviewer uneasy, and at times it was hard to invert the author's praise of heretics — intended, of course, as sarcasm (cf. p. 229).

An appendix includes 33 pages from the Process of Beatification. The reader will be interested especially in the surprisingly frank attack of the Devil's Advocate. — R.G.

Journal Of A Southern Pastor

by J. B. Gremillion

Fides, Chicago, 1957, pp. 305, $3.95

THE pastor is Father Joseph Gremillion, and the parish is that of St. Joseph, in Shreveport, Louisiana; and the journal is meant to describe the efforts of pastor and parish to lift the tone of Catholic life, especially Catholic intellectual and cultural life, in the thriving little city which, the author says, is only seven per cent Catholic to start with.

The author tells an amazing story of effort in that direction by a lot of people; and there can be little room to doubt that the efforts are achieving a notable degree of success. He prints summaries of some of the program in his educational enterprises for

adults; and they read much like extracts from the program of a university course. To be sure, the matter of segregation bulks large in the reflections of the author; and that is no matter for surprise; it is emphatically the burning issue in the South at the moment and probably will be so for years to come. The author is avowedly on the side of the angels — and the Negroes, all for desegregation, wherein he is eminently Catholic. His story spends much time and space on his endeavors to promote the death of that racial bigotry, and as much in detailing the efforts of some other people to prevent it.

But as a parish, the people and pastor of St. Joe's in Shreveport are embarked on a most ambitious educational enterprise, and it is not to be doubted that they have been achieving success that must surprise those who come to know about it. On the other hand, it is necessary to remember that this parish is a most unusual one. He says there are some 500 families, of whom some 700 adults are Catholic; half the marriages are mixed. But they contribute five hundred dollars every Sunday, and the total income of the parish annually is some sixty thousand.

That is exceptional to begin with; what is more so is this fact: half the people of the parish have some college education; and some SEVENTY PERCENT of the husbands in the group average three and a half years of college or university! So perhaps it is not so surprising after all that they should absorb lectures that retail Thomas Aquinas and Aristotle and Chris-

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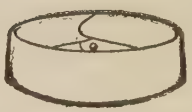

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topher Dawson, et id genus omne.

Much of the volume is not easy reading; it is essentially formless and haphazard, as the journal device necessitates. The reader could well have dispensed with some of the padding, like the letters the author wrote back home to his people while he was in Europe travelling and attending a session of the UNESCO as an official observer for the State Department. The large summary of his report to the Department after his return adds little to the impact of his narrative either.

But the volume is a thought-provoking thing; and probably that is what the author set out to make it. It will give a lot of other pastors something to think about as they watch this effort to make this parish a family of families in Christ, as the author words it. One may be inclined to think he exaggerates a bit when he says bluntly that "the parish is Christ"; that is one of his chapter-heads. But after all, the parish, any parish, is a section of the Mystical Body and lives by the life of Christ supernaturally; so, transeat hoc!

One can only hope and pray that after so heroic a beginning to realize the ideal of parish life, intellectually at least, for there is not much said about the directly spiritual and supernatural, it will still be found carrying on that tremendous effort in the years to come. One has seen so many such well-intentioned and heroic efforts come to a most unheroic

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ending. That, "dii avertent"! — F. J. Mueller, Blairsville, Pa.

Japan's Population Battle

by William A. Kaschmitter, M.M.

Maryknoll Bookshelf, Maryknoll, New York, 1956, $1.50

FOR more than a decade, in the tension-ridden aftermath of World War II, a situation has been steadily developing in Japan that, to borrow a phrase which has been going the rounds lately, is enough to "curl your hair."

The heart of the matter is that a population more than half that of the United States is bottled into an area the size of the State of Montana.

Japan, Asia's only industrial nation, must import most of her raw materials and 20 per cent of her food. Few countries welcome her emigrants. She must trade to live, yet a vast market at her doorstep — Russia, North Korea, Red China and North Vietnam — is virtually closed to her. Strategically important but economically vulnerable, Japan must either be helped to solve her population problem — or explode.

Father Kaschmitter presents a penetrating analysis of the problem. As one might expect from a veteran missionary, it is a sympathetic treatment. But it is more than that. The Maryknoller has assembled the essential facts and figures useful for understanding the problem in depth, while also presenting them at a glance for those of his readers who are in a hurry. His own commentary, laced

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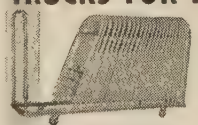

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with the findings of economists and other experts, is balanced and factual.

For all Father Kaschmitter's efforts to be unsentational, his subject is, nevertheless, frightening in its implications, one that has to be faced before it gets out of hand. And it admits of no easy solution. However, neither prejudice nor short-term national self-interest should blind us to our international responsibility to find an answer to Japan's desperate need for living space.

Father Kaschmitter fittingly uses the word "Battle" in his title. It is, indeed, a bloody battle that is now being waged in Japan, far bloodier than she waged in World War II. In 1956, for instance, according to the Japanese Welfare Ministry, abortions exceeded births! Abortions have been running more than 1,500,000 annually since 1953. They will probably continue to exceed births in the foreseeable future. How long can any nation, least of all a once-great power, permit itself to follow a policy of race suicide in order to function economically?

One of the solutions advanced in Father Kaschmitter's study is that "agricultural concessions" be established in land-rich countries in various parts of the world to enable Japan to raise food for itself on land now going to waste. Were Japan able to obtain such "concessions" for a long period, she would be able to raise rice in some, wheat, oats, cotton, sheep or cattle in others, and thus pro-

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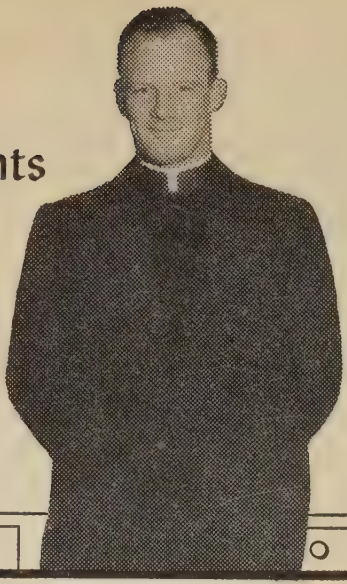

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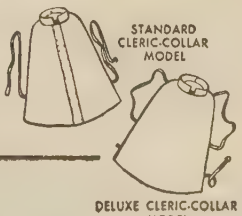

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vide herself with the essentials of food and clothing. She would, also, be able to use her foreign credit for the purchase of raw materials vital for her industry.

It is a plan that involves many difficulties. It would give Japan free access to unexploited resources beyond her border; it would allow her to exploit these resources with her own labor; and it would mean that land-rich countries would voluntarily lease parts of their national territory to ease the pressures of overpopulation elsewhere.

It is, perhaps, a novel plan to the ordinary person's way of thinking, but not to those in the field of geopolitics. As everybody knows, land-rich countries abound in the world. The continent of Africa, for example, is inhabited by a population that is only about twice that of Japan, and North and South America together have only three times the population of Japan. Much of the land in Southeast Asia, too, is underpopulated; not to mention Australia, which has only a couple of million more people than Tokyo city alone. Surely, there is room somewhere for Japan's surplus population.

It will be a tragedy if Japan is compelled to find her own solution unaided. The last time she tried, the road led to Pearl Harbor and Hiroshima. — Donal O'Mahoney, Editor, "The Far East," St. Columbans, Nebraska.

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Rebuttal

THE April issue of THE PRIEST carried an interesting comment by Father Guentner on the *White List of Church Music* published by the St. Gregory Society. In the *Catholic Choirmaster* (Summer, 1956) I wrote a lengthy apology for this compilation, insisting that our Committee feels it would be an impertinence to publish a list of legitimate church music on any other basis than a legal one.

Father Guentner seems to sense our viewpoint, but he takes issue with the fact that much music on the *White List* does not reach the standard of "true art" which is itself one of the "legal requirements." At that point we differ. and there you begin the eternal argument about art. The St. Gregory Society does not wish to pose as an "arbiter elegantiarum." It is our conviction that whatever in music conforms to the standards set down by the Holy See in other respects, will be art enough, at least in the applied sense; and nonetheless true art. The Church has only a limited use for art, as such; and it would be tragic if we were to give the impression that the only kind of acceptable music for divine worship would be an effete sort of concept, which would leave most people in the "philistinic" class and make the cult of the beautiful a motive of credibility for the few.

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but I don't think I am. In general the Cecilian style has been under wraps for some time, chiefly because of its oft repeated formulae and consequent "dullness" which some editors have likened to trash, and even liquid trash called "ditchwater." We are aware that mere conformity can be dull at times; but, in forming a judgment, we are only trying to reflect the ideas St. Pius X expresses in the preamble to the *Motu proprio* in which he says that for many reasons it is difficult to contain music for the Church within the "right limits" prescribed by the end for which art is admitted to the service of public worship. Hence, his caution to Church-music commissions (VIII, No. 24) is that they are to see not merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.

We feel that the *White List* covers all requirements from the least to the greatest, and we leave it to discriminating musicians to choose what is most suitable or in their opinion most artistic. If you repudiate the Cecilian style, or consider it essentially mediocre, you will reject a certain portion of the *White List* and that is your privilege. Nevertheless, we are still proposing legitimate music for use in a vast number of churches where the musical fare has changed from Cherubini and Mozart to Singenberger, Witt, Rossini, and others who have furnished acceptable music for divine

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Screening Boys For The Minor Seminary

FATHER Dukehart's article on this subject (THE PRIEST, March) is good and true. You feel that he not only knows, but has found it out.

I am pastor of a country parish of 170 good Catholic families. Within the last sixty years only two of its boys have become priests, one a farm boy, the other living in the village near the church. Not less than ten boys became priests after their grandparents or parents moved to a nearby large city. Boys growing up on farms and sharing farm labor from early youth seem to have the vocation to feed mankind. I believe that less than ten percent of our American priests have grown up on farms where they shared the farm work. That percentage may drop with the splendor of farm machinery rising.

I labored in a minor seminary for more than twenty years. The judging of the written work of students and law enforcement was my daily bread. I learned by observation that the written work of a

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student is a true picture of his ambitions. If in two semesters a boy does not really try to keep his a's from looking like his o's and his n's like his u's (which is rather important in Latin), and if he shows scant respect for the dot on his i—well, then it's better to tell him to stay at home next September.

I have three boys in my eighth and seventh grades who now say they want to be priests. One is of a nervous type, something of a "sissy," rather a-social (as Fr. Dukehart says), but diligent, and his written work is as exact and beautiful as that of the smartest girls. The other two are fine farmer boys, reliable altar boys, good in every kind of sport, proud of their farm machinery, listed among the upper third of their grades, but their written work is disorderly, careless, lacking exactness and all beauty.

I believe Fr. Dukehart would rather not admit the three boys into his seminary.

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Come May 15th, he will not have to look far because I am happy to say that the 1957 Directory will again carry a half-page advertisement for Mr. Koch, which will carry the statement that they offer the "largest variety of religious medals." Verb. Sap. Sat., and kind regards and best wishes, from,

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May We Priests Also Participate?

A very recent issue of your magazine had some lines in Currente Calamo about liturgical individualism at a priest's funeral. I read it with interest and then decided to be very observant at the next funeral in our diocese. Here are the results:

10:30 a.m., Office of the Dead—one nocturn of Matins and Lauds followed by a Solemn Mass with the Bishop at the throne.

Choir: While vesting in a classroom, the Reverend Music Director from the seminary handed out chantbooks to about two dozen priests and asked them to sing the Office and Mass. The clergy then

went into the church and took their places on the Gospel side. The ones asked to sing took the first pews. The music was the old standard Requiem which is heard often and often in many churches. In some churches this is the Mass that is sung every day except Sundays.

A good number of the clergy were present for the funeral of a brother-priest. Not too many chanted the Office of the Dead since it was done with the old Psalter and many of the younger clergy have books with the revised Psalter. The rest of the Fathers have brought their Breviaries and they get going on the Office of the day. Those who finished before the end of Mass took out their rosaries. (At a priest's funeral here, we usually recite the rosary in common after the Mass.) Those who finish their Office can't anticipate, because it is before noon. The choir section always stands while singing, but the rest of the clergy have not much uniformity. I have wondered what the laity think when they see the clergy kneeling, sitting, standing at random.

If We Were Not Priests . . .

Driving home from the funeral, I had this thought: What would the clergy be doing during the Mass if they were not bound to say the Office? Would they have brought a prayerbook of their own, or would they be just mute spectators at the Holy Sacrifice like so many of the lay people?

My mind also strayed back to seminary days when we had class-

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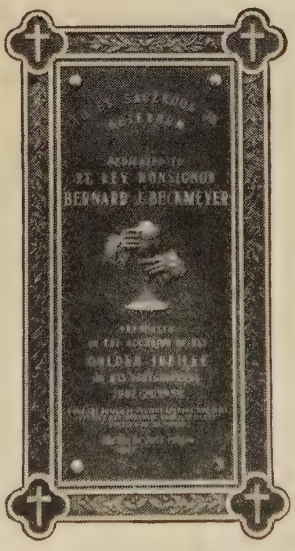
es in the liturgy. For the most part, these were devoted to teaching how to help with various functions: Solemn Masses, Processions, Holy Week, etc. The last year was devoted exclusively to learning the rubrics of the Mass. I just finished reading a new book put out by Bruce and called "Mass and Liturgical Reform," by J. L. Murphy. This book states very clearly that liturgy is not just the learning of rubrics. The rites and ceremonies have no sanctity or perfection in themselves. Liturgy is a combination of interior and exterior dispositions. I wonder if we always realize that when taking part in liturgical functions.

Every now and then a talk is given or an article is found on active participation in the liturgy. It seems there is not enough of it. Either we are not teaching it correctly or the liturgy is at fault somewhere. The Mass, we are told, is our sacrifice. Hence the ideal way to participate is for all present to share some united effort in the great ceremony. . . At the funeral Mass of a priest, wouldn't you expect all the other priests, who know Latin, to take some active part in the Mass at which they were present instead of going about their own individual duty?

Last year I attended a convention of the CCD. At the opening Mass, the cathedral was filled with clergy and nuns from all over the state and elsewhere. While the Bishop had the Mass, all the rest of the clergy and nuns had their noses buried in Office



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Correspondence

books. A dozen or so priests were in choir stalls singing that hackneyed Missa de Angelis, which rates second only to the Requiem in the number of performances in Catholic churches. But the point is — why didn't everyone join in singing this well known and oft heard Mass together? It would have given some outward manifestation of the living Faith and Unity advocated by Pope Pius X.

I've just been sort of thinking aloud here. Hope my thoughts have been constructive. . .

Sincerely,
Name Withheld

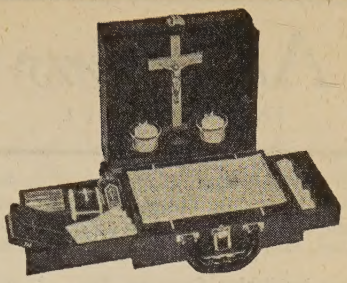
Compliment From A Reader

THE PRIEST arrived an hour ago. Halfway through it I came across your editorial "The Outsider." Excellent! We need that kind of article. Your November editorial "The New Morality" was again excellent. We thank you for your assistance. I'll now finish THE PRIEST and go on to my Forty Hours. We'll not forget you there in His presence.

Sincerely in Christ,
(V. Rev.) F. J. Pointek
St. John Church
Tipton, California

Perpetual Novena: Self-Contradictory?

WHEN I took over this parish I found that my predecessor had installed what he presumptuously styled a "perpetual" novena. Since this is not a permanent pastorate



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ACTA Publications 396
Allied Brief Case Company 391
Argo Slides 336
Ashby, Incorporated 335

Bruce Publishing Company, The 321

Caecilia Magazine 388
Calhoun Co., The L. A. 399
Casavant Freres Limitee 385
Catholic Digest, The 325
Catholic Mutual Relief Society 390
Char-Lite Mfg. Co. 394
Community Counselling Service Inc. 328-329
Crow Wing Garments 323

Fides Publishers Association Second Cover
Finn & Associates, Thomas R. 333
Francis Co., The Charles J. 340

Gale's Mens Shop 395
Gold Company, Hugo A. 322
Grail Publications 383

Heinzeller, Hans—The Woodcarver 397

Isinglass Valance Company 336

John Carroll University 392
Jordan Seminary 386

Lawson Associates Inc. 327

Mahoney, Wielert, & O'Brien 381
Monroe Company, The 387

Newman Brothers Inc. 398
Newman Press, The 330
New York Church Supply Co. 326

Oestreicher's 331
Our Sunday Visitor Inc. 394

Parsons & Parsons Company 385
Pierce & Co., M. H. 384

S. V. D. Catholic Universities 393
Shreve & Company 338

Toomey Company, The R. J. 334-337-389

United Book Service 382
U. S. Printing Company 339

Westport Fibercraft Company 332
Will & Baumer Candle Co. Inc. Back Cover

Correspondence

and since none of us is personally perpetual, I am astounded at the arrogance of a man who would presume to commit the devotion of his successors forever just to gratify his own devotional tastes.

Naturally, I am appalled at the thought of what will happen to me if I ever lose my assistant!

Must these pious exercises be called "perpetual"? I anticipate quite a bit of ill-founded *odium populi* when I stop the monstrosity. What does the title mean, anyway? Is not the term "perpetual novena" self-contradictory?

In Xto.,
Irascens

Information, Please

I AM anxious to obtain the addresses of Catholic universities and colleges which conduct correspondence courses in theology, philosophy, canon law, Scripture, social science, and religious education. Many lay people have a keen interest in the study of religion, and priests whose duty it is to conduct study clubs would appreciate refresher courses in the sacred sciences.

Hundreds of non-Catholic colleges specialize in such courses, many courses counting for university credit. The Catholic University of Toulouse in France has recently entered the field. It has advertized a diploma course in canon law.

Any information you can give me on this matter will be gratefully received.

Faithfully yours,
Thomas Foy
Summerhill College
Sligo, Ireland

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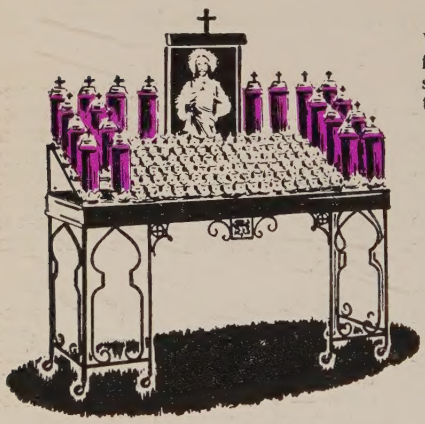

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